ANALYSIS OF THE CURRENT SITUATION OF ISLAMIC FORMAL JUNIOR SECONDARY EDUCATION IN INDONESIA

Photo: Female *madrasah tsanawiyah* students from Pondok *Pesantren* Buntet, Cirebon, West Java

Table of contents

List of tables, graphs and illustrations

Glossary

Aqidah	Faith or belief based on knowledge
Ashriyah	A *pesantren* offering general subjects such as science, languages and social studies in addition to a curriculum of religious studies (also khalafiyah)
Badal Kiai	Deputy *kiai* or acting head of a *pesantren* during the absence of the *kiai*
BGK	*Bantuan Guru Kontrak,* contract teacher subsidy
BKG	*Bantuan Khusus Guru*, teacher welfare subsidy
BSNP	*Badan Standarisasi Nasional Pendidikan*, The National Education Standardization Agency
DEPAG	*Departemen Agama Republic Indonesia*, official name for the Ministry of Religious Affairs in Indonesian
DEPDAGRI	*Departemen Dalam Negeri Republik Indonesia*, official name for the Ministry of Home Affairs
DEPDIKNAS	*Departemen Pendidikan Nasional Republik Indonesia*, official name for MoNE.
Direktorat Pendidikan Islam pada Sekolah	Directorate for Islamic Religious Education in Schools, a directorate under the Directorate General of Islamic Education
Ditjen Pendis	*Direktorat Jenderal Pendidikan Islam*, Directorate General of Islamic Education
Direktorat Pendidikan pada *Madrasah*	Directorate for *Madrasah* Education, a directorate under the Directorate General of Islamic Education
ELF	English Language Fellow, experts assigned to help UIN develop their English training programs
Fiqh	Islamic jurisprudence
Hadits	Prophetic tradition
IAIN	*Institute Agama Islam Negeri*, State Institute for Islamic Studies
Inpres	*Instruksi Presiden*, Presidential Instruction
Iman	Faith or belief based on doctrine
Kadinas	*Kepala Dinas*, Head of Division, an echelon 3 civil servant in the Provincial Office of MoRA
Kanwil	*Kantor Wilayah*, Provincial Office of MoRA
Kandepag	*Kantor Departemen Agama*, District Office of MoRA
Kasi	*Kepala Seksi*, Head of Section in the District Office of MoRA; one echelon lower than Head of Division
Kasubdit	*Kepala Sub Direktorat*, Head of Sub Division, one echelon lower than Director in MoNE
Kepres	*Keputusan President*, Presidential Decree
Kiai	A pious religious leader in Islam who is respected for his broad knowledge and moral conduct; the head of a *pesantren*
KKM	*Kelompok Kerja Madrasah*, district level *Madrasah* Working Group
MA	*Madrasah Aliyah*, senior secondary level *madrasah*
Ma'had	The name for *pesantren* in Arabic (*pesantren* is a Javanese term)
Madrasah	An Islamic school which offers the national curriculum determined by MoNE in addition to a religious studies curriculum provided by MoRA
Madrasah	A program of religious education generally undertaken in the afternoon or

Diniyah	evening by students of both general schools and *madrasah* who wish to deepen their understanding of Islamic texts
Majlis *Madrasah*	A consultative board consisting of representatives of parents, community members and donors of *madrasah*
MDC	District level *Madrasah* Development Centre
MGMP	*Musyawarah Guru Mata Pelajaran*, Association of Subject Teachers
MI	*Madrasah* Ibtidaiyah, primary school level *madrasah*
MoHA	Ministry of Home Affairs
MoNE	Ministry of National Education
MoRA	Ministry of Religious Affairs
MP3A	*Majlis Pertimbangan dan Pemberdayaan Pendidikan Agama dan Keagamaan*, provincial level Advisory and Development Council for Religious Education
MTs	*Madrasah Tsanawiyah*, junior secondary level of *madrasah*
Muamalat	The daily performance of Islamic rituals
Nahwu-shorof	Arabic grammar
Paket A, Paket B, Paket C	Educational equivalency program managed by MoNE to cater to those who cannot attend formal schools. Packet A provides an education equivalent to primary school, Packet B for junior secondary school, and Packet C senior secondary school. Programs may be run by a variety of education providers, including individuals or educational foundations
Ponpes	*Pondok pesantren*, Islamic boarding school
RA	*Raudatul Athfal*, Islamic kindergarten.
RELO	Regional English Language Office. RELO Indonesia assigns teachers to 8 UIN/IAIN throughout Indonesia.
Salafiyah	A *pesantren* which teaches only the traditional Islamic texts and does not offer any formal curriculum
Santri	A student who studies in a *pesantren*. *Santri mukim* live within the *pesantren* compound of *pesantren*; *santri kalong* attend during the day only
Syariah	Islamic law
Syekh	The Arabic term for a *pesantren* head (*kiai* is the Javanese term)
TPA	*Taman Pendidikan Al Qur'an*, classes run by mosques to teach children to read the Qur'an in Arabic
Tafsir	Interpretation of the Qur'an
UIN	*Universitas Islam Negeri*, State Islamic University
Ulya	Senior secondary school equivalency program in the Wajar Dikdas program, similar to Paket C in the MoNE system
UN	*Ujian Nasional*, National Examination.
Ustadz	Teachers who teach in religious schools both *madrasah* and *pesantren*. The plural of *ustadz* is *asaatidz*
UUGD	*Undang-undang Guru dan Dosen*, the 2005 law on teachers and lecturers
Uula	Primary school equivalency program in the Wajar Dikdas program, similar to Paket A in the MoNE system
Wajar Dikdas	**Wa**jib Bela**jar** Pendi**dik**an **Das**ar, an equivalency program similar to the Paket A, B and C program but organized by *pesantren*
Wustho	Junior secondary school equivalency program in the Wajar Dikdas program, similar to Paket B in the MoNE system
Yayasan	Foundation
Zakat	Alms or charity

Purpose

This situation analysis has been conducted by the Improving the Quality of Decentralized Basic Education Objective 3 (Improved Relevance of Junior Secondary and Non-Formal Education to Work and Life Skills) project (DBE3).

This analysis provides a snapshot of the formal education delivered through Islamic schools (*madrasah*) and Islamic boarding schools (*pesantren*) in Indonesia, and identifies development and quality issues specific to the Islamic education context. A better understanding of the Islamic education context will enable DBE3 assistance for formal and non formal education (NFE) to be designed and delivered in a manner that is relevant to the needs of Islamic education institutions and not only general schools.[1]

Islamic education in Indonesia is delivered through a diverse range of institutions and approaches. This analysis focuses on *madrasah* and *pesantren* where they operate as institutions that combine the teaching of Islam with the teaching of secular subjects at the junior secondary level in accordance with the curriculum set by the Ministry of National Education (MoNE). This analysis focuses on *madrasah tsanawiyah* or Islamic Junior Secondary Schools and *pesantren*.

This situation analysis has been conducted by the DBE3 Islamic Education Specialist and staff from the Islam and Education Programs unit of The Asia Foundation by means of a desk study, interviews and visits to target schools. Nine interviews were conducted with officials at the Ministry of Religious Affairs (MoRA) in Jakarta, and a further nine interviews were held with MoRA officials at the provincial and district levels (see Appendix 1). A total of 20 visits to DBE target schools and NFE providers were also conducted (see Appendix 2).

Overview of the Indonesian Islamic education sector

Islamic schools play an important role in Indonesian society and the lives of many millions of Muslim youth. For many, including a majority of poor rural girls, local *madrasah* and *pesantren* are the only available path to literacy and are regarded as providing a moral and spiritual education for children and young people within an Islamic environment.

This section provides a brief history of the development of the Islamic education system in Indonesia and an overview of the diversity of contemporary Islamic education institutions. It then looks at some of the implications for funding of the large number of private institutions in this sector and the role of Islamic mass organizations in the provision of education. The growth in this sector during the past five years is then examined.

The development of the Islamic education system in Indonesia

Many scholars of Indonesia have suggested that *pesantren* can be directly linked to the religious communities of the Hindu and Buddhist kingdoms. However, evidence from colonial records suggests that while religious education was available to a select few during these earlier periods, it was not until at least the mid-eighteenth century that the institution of

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[1] DBE3 has prepared a separate analysis of the specific issues pertaining to Islamic education institutions as nonformal education provider partners to DBE3. This analysis is part of the DBE3 nonformal situation analysis.

the *pesantren* existed.[2] Unlike the earlier religious education, *pesantren* offered religious education to students or *santri* centered on a respected religious teacher or *kiai*. A *kiai* who earned a reputation as a person of great wisdom and high moral standing would attract *santri* from the local area as well as from further afield. Certain *kiai* were also considered to be experts in particular traditional religious texts, and students would often move from *pesantren* to *pesantren* seeking specific knowledge of the texts these *kiai* had mastered. Because of this knowledge and high moral standing, *kiai* were highly respected not only within the *pesantren* but also within the community more broadly: in many rural communities, the local *pesantren* was the centre of religious life and the *kiai* had significant authority on religious matters.

The *pesantren* curriculum was organized in a relatively informal way, with no graded classes or certificates of graduation offered and the texts to be studied by the students were determined by the *kiai*.[3] Teaching methodologies were a combination of group and individual learning.

In addition to the study of key religious texts, from relatively early in their history, *pesantren* also provided students with vocational skills such as farming. These skills were often of great practical benefit to the *pesantren* itself, which generated its own income through cultivating land that it had acquired or which had been provided to it by local rulers. The teaching of vocational skills was also consistent with the aim of *pesantren* education to encourage independence and self-sufficiency in graduates.

From the late nineteenth century, education in Indonesia slowly began to expand. The schools established by the Dutch offered a European education to the children of the indigenous elite. Modern schools established along the Dutch model by Indonesia's oldest Muslim mass organization, *Muhammadiyah* (see below), and the *Taman Siswa* (Pupil's Garden) schools established by the prominent nationalist leader Ki Hadjar Dewantara during the 1920s and 1930s, meant that an increasing number of ordinary Indonesians had access to education.

At around the same time, Indonesians returning from periods of study in the Middle East were bringing with them the ideas of Islamic educational reformism which had taken root in institutions such as Cairo's Al Azhar university. These scholars established the first *madrasah* in Indonesia, which offered a curriculum of general subjects alongside the study of religion. These *madrasah* provided communities which did not have access to any of the other schooling options with an opportunity to gain an education.

With the proclamation of independence in 1945, education became a key priority for the new Indonesian Republic. Article 31 of the Indonesian Constitution states that 'every citizen has the right to education' and that 'the government shall establish and conduct a national educational system which shall be regulated by law.' In 1945, the Ministry of Education,

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[2] van Bruinessen, Martin. 1994. *Pesantren* and kitab kuning: maintenance and continuation of a tradition of religious learning. In *Texts from the islands. Oral and written traditions of Indonesia and the Malay world*, edited by Wolfgang Marschall, 121-145. Ethnologica Bernica, 4. Berne: University of Berne. http://www.let.uu.nl/~Martin.vanBruinessen/personal/publications/*pesantren*_and_kitab_kuning.htm. Accessed 28 June 2006; van Bruinessen, Martin. 2004. 'Traditionalist' and 'Islamist' *pesantren* in contemporary Indonesia. Paper presented at the workshop 'The madrasa in Asia, transnational linkages and alleged or real political activities', ISIM, Leiden, 24-25 May 2004. http://www.let.uu.nl/~Martin.vanBruinessen/personal/publications/*pesantren*_2.htm. Accessed 28 June 2006.
[3] Thomas, R. Murray. 1988. The Islamic revival and Indonesian education. *Asian Survey* 28 (9) (September), p 899.

Instruction and Culture (now MoNE) was formed to establish and manage a nationwide network of state schools. However, ongoing conflict between Muslim educators and nationalist educators over the nature of the national education system led to Islamic schools being placed under the management of MoRA.[4] The demarcation of duties and the functional relationship between these two arms of the Indonesian bureaucracy continue to influence developments in the Islamic education sector.

Madrasah *and* pesantren *in contemporary Indonesia*

In Indonesia today, there are two key Islamic education institutions which offer formal education: *madrasah* and *pesantren* (see figure 1). Despite MoRA's function as regulator of Islamic schools, *madrasah* and *pesantren* across Indonesia are extremely diverse in form. In terms of numbers of teachers or students, amount and source of funding, school management practices, or teaching and learning processes, it is difficult to depict a typical Islamic school. Among *madrasah*, stark discrepancies exist between state and private, between private schools that are owned by a foundation and are part of a network and those owned and run by individuals, between large and small, and between urban and rural.

There are three levels of *madrasah* education: *madrasah ibtidayah* (primary school), *madrasah tsanawiyah* (junior secondary school), and *madrasah aliyah* (senior secondary school). *Madrasah* may be either state or private, although a majority are private (see below). With the passing of the 1989 Law on National Education (Law No. 2 1989), *madrasah* at all three levels were given equal status with general schools. This means that *madrasah* apply the national curriculum determined by MoNE for general subjects, in addition to a more intensive course of religious studies set by MoRA.

Like *madrasah*, *sekolah Islam* (Islamic schools) also offer the national curriculum, although their program of religious studies is in general not as intensive as that of *madrasah*. Some of these schools also have boarding facilities so that religious education may proceed to a greater extent through the practices within the school environment, such as communal daily prayers, and extracurricular learning rather than through the formal curriculum.

Many *pesantren* also now offer the national curriculum. Of the almost 15,000 *pesantren* in Indonesia, approximately 31 percent are characterized as *pesantren ashriyah* or *pesantren khalafiyah*, meaning that they offer a formal education and include general subjects such as science, languages and social studies. Twenty-two percent are characterized as *salafiyah*. These *pesantren* teach only the traditional Islamic texts and do not offer any formal curriculum. The remainder (47 percent) offer an integrated curriculum of both traditional Islamic texts and general subjects (see Table 1 below).[5]

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[4] Sirozi, Muhammad. 2004. Secular-religious debates on the Indonesian National Education System: colonial legacy and a search for national identity in education. *Intercultural Education* 15 (2) (June), p 134.
[5] Tabel 1 Pondok *Pesantren* Menurut Tipe dan Daerah Tahun Pelajaran 2004/2005.
http://www.bagais.go.id/bookletpontren05/Booklet04-05pontren1_files/sheet001 htm. Accessed 8 August 2006.
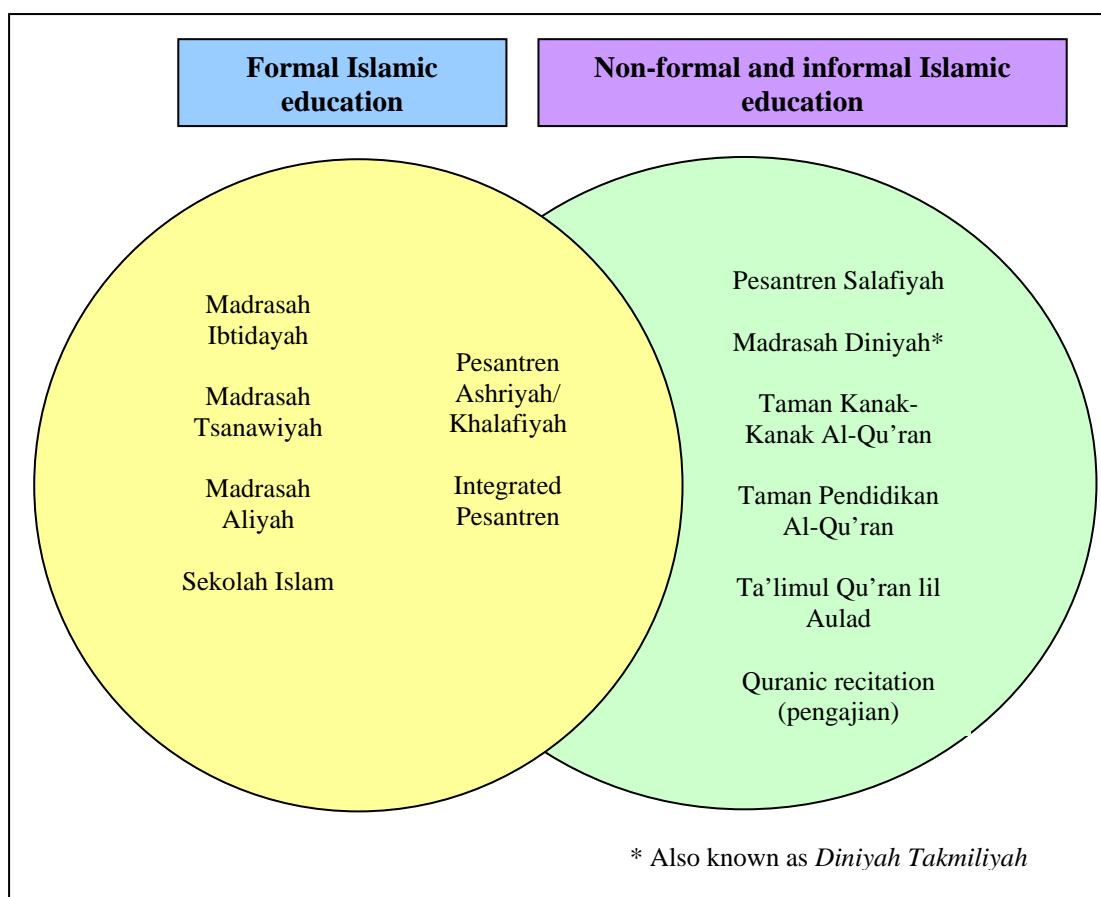
Figure 1: Formal, nonformal and informal Islamic education institutions.

In addition to the formal education offered in these institutions, a number of Islamic education institutions offer both nonformal and informal Islamic education. Following from the 2003 Law on the National Education System, MoNE has prepared a draft government regulation on religious education (*Rancangan Peraturan Pemerintah tentang Pendidikan Agama dan Pendidikan Keagamaan*). This law uses the term *pendidikan diniyah* to refer to 'Islamic religious education implemented at all streams and levels of education.' According to the draft law, formal *pendidikan diniyah* may be arranged in a graded manner similar to *madrasah*. The draft law also specifies the curriculum and national standards for *pendidikan diniyah*. *Pesantren salafiyah* and integrated *pesantren* also carry out *pendidikan diniyah*, although their curriculum is not regulated by the government.[6] Rather, as noted above, the *kiai* determines which traditional Islamic texts are to be taught.

Finally, nonformal and informal Islamic education may also be carried out in *pesantren*, mosques and private homes. *Madrasah diniyah*, for example, is a program of religious education generally undertaken in the afternoon or evening by students of both general schools and *madrasah* who wish to deepen their understanding of Islamic texts. Quranic recitation classes (*pengajian*) are often run for children during the afternoons and evenings by members of the local community.

Of the types of Islamic education described above, the DBE 3 program is principally concerned with *sekolah Islam*, *madrasah* and *ashriyah* and integrated *pesantren* which offer education at the junior secondary level. The following table illustrates some of the key

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[6] See http://www.depdiknas.go.id/RPP/modules.php?name=News&new_topic=13.

differences between these institutions, and Appendix One contains a full list of the DBE3's cohort one Islamic school partners categorized according to the types listed here.

Table 1: Main characteristics of Islamic educational institutions

Type of School	Government Department Responsible	Curriculum
Islamic Junior Secondary School	MoNE	National (MoNE) curriculum plus. The plus are commonly religious subjects at different degree depends on the foundation. For example, SMP *Muhammadiyah* will add the values and ethics of *Muhammadiyah*.
State *Madrasah Tsanawiyah*	MoRA	National (MoNE) curriculum; MoRA curriculum for 6 religious studies subjects (*Aqidah Ahlak; Qur'an; Hadith; Fiqh; Sejarah Kebudayaan Islam*; Arabic language).
Private *Madrasah Tsanawiyah*	MoRA	As above.
Pesantren Ashriyah/ Khalafiyah	MoRA	Approximately 30 percent general subjects (curriculum determined by MoNE); 70 percent religious subjects (curriculum determined by the *kiai* or foundation). MoRA admitted there is no uniformity on the proportion of the subjects.
Pesantren Salafiyah	MoRA	Classical religious texts only, curriculum determined by kiai.
Integrated *Pesantren*	MoRA	Approximately 50% general subjects and 50% religious subjects, but the amount varies from one *pesantren* to another.

Private madrasah*, independent* pesantren

A priority for MoRA is to see *madrasah* producing graduates of an equal or higher standard than graduates from general schools, who can compete for places in the workforce of the modern Indonesian economy. A small number of *madrasah* can and do produce such graduates, however the majority still struggle to deliver an education that is equal in quality to general schools. A number of higher performing *madrasah* have been selected to become government or state *madrasah*, thereby enjoying direct administrative and funding support from MoRA. However these constitute less than ten percent of *madrasah* overall, with the vast majority (90 percent, according to recent statistics from MoRA) continuing to exist as private, self-perpetuating institutions, mainly in rural areas (see Graph 1).[7] In contrast, general schools at the primary school level are predominantly public, and at the junior secondary and senior secondary levels, 54 percent and 41 percent respectively are public. In part because of the large number of private schools in this sector, *madrasah* receive only a small portion of total government funding to public schools. At the elementary school level for state and private *madrasah*, in the 2004-2005 academic year an average of 56 percent of income came from government sources, with significantly higher levels of government funding for state *madrasah* (between 74 and 88 percent).[8]

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[7] *Gambaran Umum Data Pendidikan pada Madrasah Tahun Pelajaran 2004-2005.* http://www.bagais.go.id/bookletmad05/. Accessed 8 August 2006.

[8] Tabel 4.7 *Kondisi Keuangan (dalam prosentase) pada Madrasah Ibtidayah Tahun Pelajaran 2004/2005.* http://www.bagais.go.id/bookletmad05/Booklet04-05-tab4_files/sheet007.htm. Accessed 8 August; Tabel 4.8.
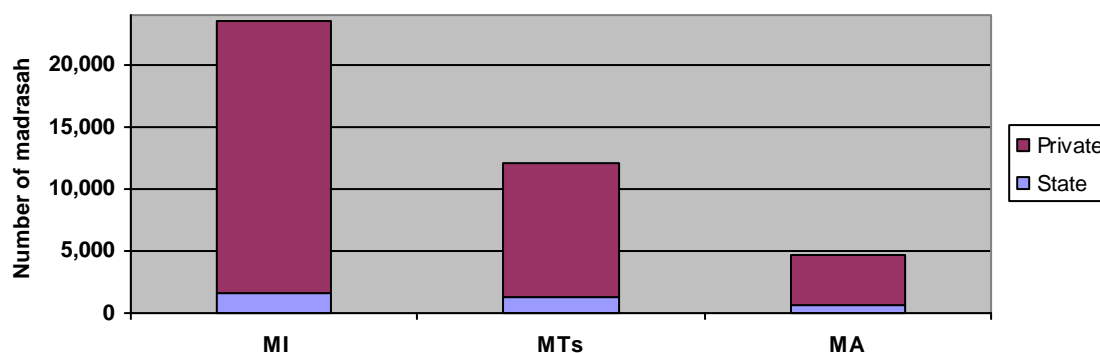
Graph 1: Public and private madrasah in 2004-2005[9]
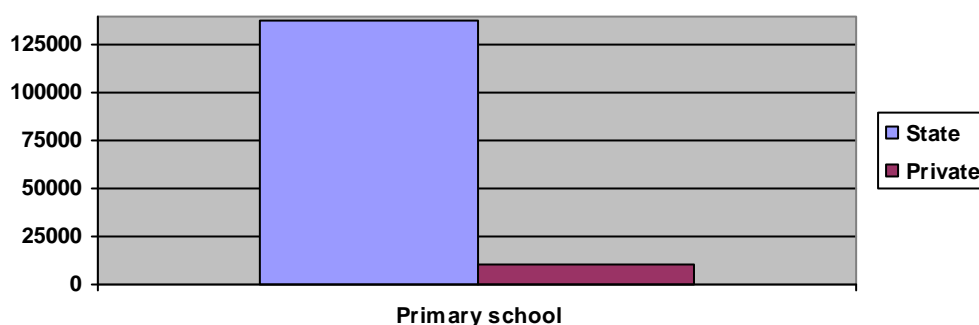
Graph 2: Public and private general primary schools in 2004-2005[10]

Note that income is defined as money received by the schools for use against all expenditures including teachers' salaries. It can include funding from public or private sources, school fees, money earned through income generating activities, etc. Funding denotes money from external sources such as government, private, or other. *Kondisi Keuangan (dalam prosentase) pada Madrasah Tsanawiyah Tahun Pelajaran 2004/2005.* http://www.bagais.go.id/bookletmad05/Booklet04-05-tab4_files/sheet008.htm. Accessed 8 August; Tabel 4.8 Kondisi Keuangan (dalam prosentase) pada *Madrasah* Aliyah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05/Booklet04-05-tab4_files/sheet008.htm. Accessed 8 August.
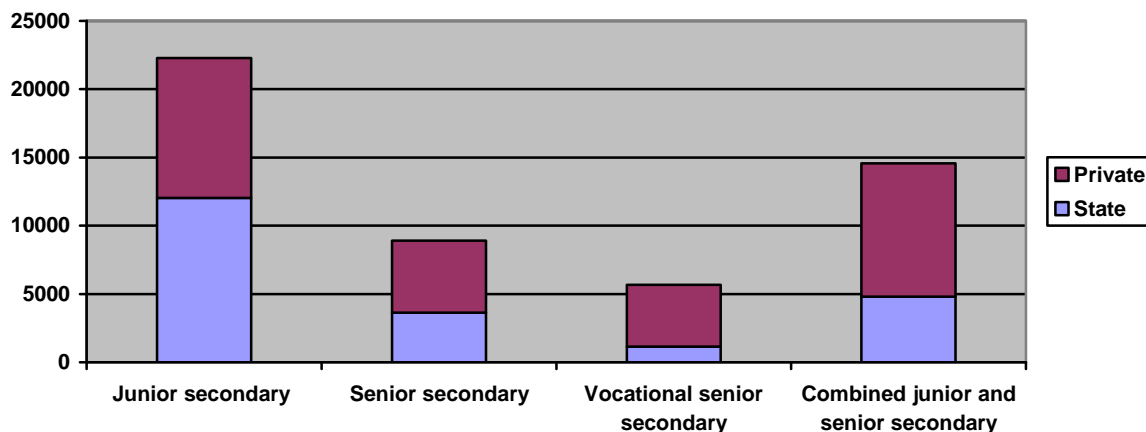[9] *Gambaran Umum Data Pendidikan pada Madrasah Tahun Pelajaran 2004-2005.* http://www.bagais.go.id/bookletmad05/. Accessed 8 August 2006.
[10] http://www.depdiknas.go.id/statistik/thn04-05/RSP_0405_files/sheet003.htm. Accessed 15 September 2006.

Graph 3: Public and private general junior and senior secondary schools in 2004-2005[11]

Because all *pesantren* are private, they face similar difficulties to private *madrasah* in terms of management and government support. According to the most recent figures from MoRA, 47 percent of *pesantren* are owned by *yayasan* (private foundations), approximately 39 percent are owned and managed by individuals, with the remainder being run by Muslim mass organizations and other religious organizations (see below).[12]

In the 2005-2006 school year, *pesantren* in all provinces received an average of only 20 percent of their income from central and local government sources, with parents providing 39 percent and the *pesantren*'s own income-generating activities providing 23 percent. There were, however, significant differences between the provinces in the levels of funding provided by each of these sources.[13]

Some well-established *pesantren* have good financial resources, such as Pondok Modern Gontor in East Java, which has a network of successful and wealthy alumni who provide ongoing financial support, or Ma'had Al Zaitun in Indramayu, whose *syekh* (the Arabic term for *kiai*) has strong political connections and is therefore able to obtain for the *pesantren* a more regular and reliable income. However, most *pesantren* in Indonesia still depend heavily on charitable donations and community fund-raising drives. Funding flows to many *pesantren* are therefore irregular. An example of this is *pesantren* Al Mujahidin in South Sulawesi, which has 50 individual donors. Funds provided by these donors enabled the *pesantren* to develop physical facilities. However, following the economic crisis of late 1997, many of these individuals were unable to continue their support. This means that the *pesantren* must now survive on the contributions of a small number of donors, and from school fees contributed by parents, most of whom come from underprivileged backgrounds.

In July 2005, the government introduced the School Operational Assistance (*Bantuan Operasional Sekolah* – BOS) scheme. The scheme is intended to provide schools with additional funding for operational costs on a per student basis. The funds are distributed by the district government. Primary schools are eligible to receive Rp 117,500 (US$13) per student while junior secondary schools are eligible to receive Rp 162,250 (US$18) per

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[11] http://www.depdiknas.go.id/statistik/thn04-05/RSP_0405_files/sheet003.htm. Accessed 15 September 2006.

[12] Data from http://www.bagais.go.id/bookletpontren05/Booklet04-05pontren1_files/sheet001 htm.

[13] Tabel 11 Tanah dan Keuangan Pondok *Pesantren* Tahun Pelajaran 2004/2005.
http://www.bagais.go.id/bookletpontren05/Booklet04-05pontren2_files/sheet005 htm. Accessed 8 August 2006.

student. In practice, the impact of the BOS scheme has not been as significant as anticipated. Many schools, particularly private schools and schools in rural and remote areas, are not yet fully aware that they are entitled to these funds. Schools which do receive funds often face administrative hurdles such as late payments, which impede the school's ability to address urgent needs for facilities or services. Corruption of BOS funds by district governments is also an issue. In addition, some schools continue to charge fees for operational costs despite receiving BOS funds, which does nothing to lessen the burden of schooling on parents with low incomes. These general observations on the impact of the BOS scheme also apply to Islamic schools, although there is to date no comprehensive study of its implementation.

The role of Muslim mass organizations in Islamic education

Indonesia's two largest Muslim mass organizations, Muhammadiyah and Nahdlatul Ulama, play a significant role in the provision of both general and Islamic education in Indonesia. Indeed, one of the key reasons underlying the foundation of both organizations was a concern for the state and nature of education in the late colonial period.

Muhammadiyah, Indonesia's oldest Muslim mass organization and its second largest, was established in 1912 in Yogyakarta on the principles of reformist Islam. Its founder, K.H. Ahmad Dahlan, on his return to Indonesia following several years of study in Saudi Arabia, was concerned with the poverty and lack of education he observed in the Muslim community in Indonesia. He contrasted this to what he saw as the modernization and progress of the Dutch in Indonesia. He concluded that the poverty and ignorance of the Muslim community was a result of both misinterpretation of Islam and the lack of a modern system of education. To combat the former, he preached a return to Islam as it is described in the Qur'an. To address the latter, he established modern schools modeled on those established by the Dutch, with graded classes, and a curriculum of secular subjects alongside religious education.

Today, Muhammadiyah is one of Indonesia's largest private education providers, managing general schools at all levels, vocational schools, universities and colleges as well as *madrasah* and *pesantren* (see Table 2).[14]

Table 2: Educational institutions managed by Muhammadiyah

Type of educational institution	Number
Primary schools	1100
Madrasah Ibtidayah	1150
Junior secondary schools	950
Madrasah Tsanawiyah	1270
Senior secondary schools	500
Madrasah Aliyah	150
Vocational senior secondary schools	140
Pesantren	54

Administratively, these schools are governed by the district level branch offices of Muhammadiyah, which report to the provincial branch offices. At the national level, the Board of Primary and Secondary Education (*Majelis Pendidikan Dasar dan Menengah, Dikdasmen*) is responsible for the overall supervision and management of Muhammadiyah schools, including policymaking and curriculum, although Muhammadiyah schools and

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[14] Data available at http://www.muhammadiyah.or.id/Amal_usaha/intro_pendidikan.php. Accessed 22 September 2005.

madrasah follow the national curriculum determined by MoNE.[15] Private, Muhammadiyah general schools are managed by MoNE, and as a result receive government funding alongside the funding they receive from the organization. Muhammadiyah *madrasah* are considered as private *madrasah* and are managed by MoRA.

Engagement with Muhammadiyah's Board of Primary and Secondary Education is therefore a critical step in ensuring the sustainability of education programs within Muhammadiyah schools. Indeed, The Asia Foundation's experience in implementing education programs in institutions within the Muhammadiyah system demonstrates that buy-in from within the Muhammadiyah bureaucracy itself – in this case, its Board of Higher Education, Research and Development - can lead to institution-wide application of curriculum and textbooks.

Unlike Muhammadiyah, whose highly organized bureaucracy regulates all the organization's educational, social and religious activities down to the district level, Indonesia's largest Muslim mass organization, Nahdlatul Ulama, is a more informal network of Islamic scholars, which derives its primary support base from rural Islamic communities, and from the *pesantren* which are central features of these communities. Nahdlatul Ulama was established in 1926 by a group of Islamic scholars concerned with the impact of the Islamic reformist movement on the traditionalist Islam which characterized rural Indonesia, including the *pesantren*. Unlike Muhammadiyah schools, which have a clear organizational identity and are managed by the organization through its bureaucracy, *pesantren* and *madrasah* affiliated with Nahdlatul Ulama have a less formal relationship with the organization, for example, through the membership of the *kiai* or *madrasah* principal of Nahdlatul Ulama.[16] Nominally, NU's Yayasan Al Maarif Institution coordinates Islamic schools which are run by individuals who are members of NU. In practice, however, precisely what role they play in administering these schools is less clear. Nonetheless, DBE 3 should endeavor to foster a relationship with Yayasan Al Maarif Institution, and find out more about its network of schools, and the organization's role.

Growth in the Islamic education sector

Madrasah and *pesantren* educate a significant percentage of Indonesia's youth. Statistics for the 2004-2005 school year issued by MoRA indicate that *madrasah ibtidayah* educate approximately 12 percent of 7-12 year olds (3,152,665 students of a total of 26,137,212); *madrasah tsanawiyah* educate 16 percent of 13-15 year olds (2,129,564 students of a total of 13,401,499); and *madrasah aliyah* educate 6 percent of 16-18 year olds (744,736 students of a total of 13,004,033). Education at all levels of *madrasah* therefore accommodates approximately 11.5 percent of the total number of school age children (6,022,965 students of a total of 52,542,744).[17] In addition, approximately 7 percent of school-age children attend

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[15] All students in Muhammadiyah schools, universities and colleges also study a compulsory subject known as *KeMuhammadiyahan*, in which they learn about the nature and identity of Muhammadiyah as an organization and their role as members of it.

[16] Apart from these two mass based organisations, there are also some Islamic organizations that provide education in various level to meet the local needs. Some have quite significant number of schools such as Al-Washliyah in North Sumatra, DDI in South Sulawesi, Tarbiyah in Padang, and Persis in West Java.

[17] Figures calculated based on information available at http://www.depdiknas.go.id/statistik/thn04-05/buku%20saku-2004_files/sheet010.htm and http://www.depdiknas.go.id/statistik/thn04-05/buku%20saku-2004_files/sheet021.htm. Accessed 5 September 2006. See also http://www.bagais.go.id/bookletmad05/Booklet04-05-tab2_files/sheet004.htm. Accessed 8 August 2006.

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pesantren at all levels (3,464,334 students of a total of 52,542,744).[18] Islamic education institutions as a whole therefore cater to approximately 18 percent of the school age population (9,487,299 students of a total of 52,542,744).

Beginning in the 1980s, the Islamic education sector has been undergoing a period of growth. Between 2001 and 2004, the number of *madrasah* increased by an average of 3.9 percent each year, compared to an average of 1.5 percent in general schools. In all years, growth in the number of *madrasah* outstripped that of general schools, with the exception of *madrasah aliyah*, which had less growth than general schools in 2002-2003 and 2004-2005 but experienced a significant 'growth spurt' of almost 17 percent in 2003-2004 (see Graph 4). Enrollment in *madrasah* also increased by an average of 3.3 percent over this period, compared to an average of 1.2 percent growth in enrollments in general schools. *Madrasah* at all levels also had the highest percentage growth in student numbers for all years (see Graph 5).
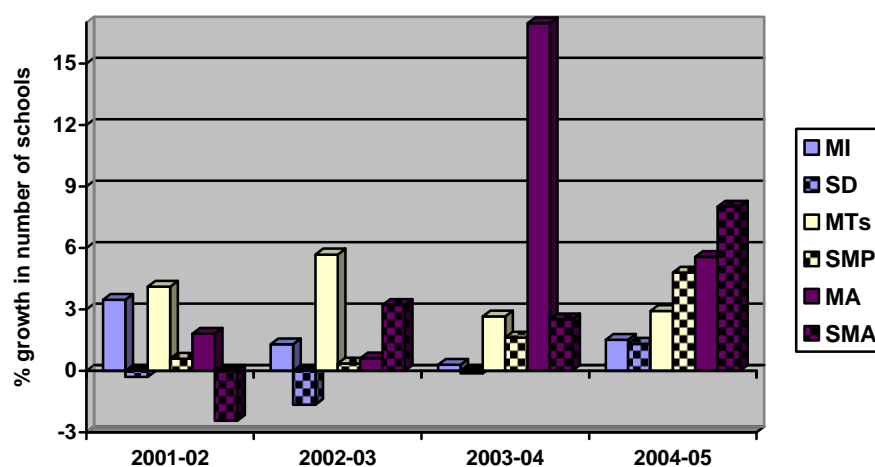
Graph 4: Percentage growth in the number of schools (madrasah and general) between 2001 and 2005[19]

Graph 5: Percentage growth in the number of students (*madrasah* and general) between 2001 and 2005[20]

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[18] Tabel 5 Jumlah Santri menurut Kategori Hanya Mengaji, Mengaji dan Sekolah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletpontren05/Booklet04-05pontren1_files/sheet005 htm. Accessed 8 August 2006.
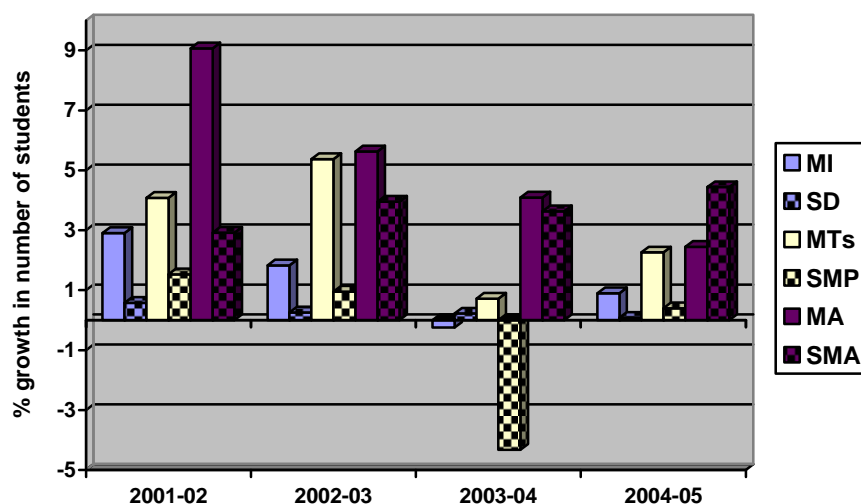[19] Calculated from information available at http://www.depdiknas.go.id/statistik/thn04-05/buku%20saku-2004_files/sheet009 htm. Accessed 5 September 2006.

It is difficult to pinpoint precise explanations for these trends. MoRA explains the growth in *madrasah* education as a result of both the establishment of new *madrasah* as well as increased registration of *madrasah*, particularly those in rural and remote areas. Increasing demand for schooling due to population growth may partially explain rising enrollments in *madrasah*. Likewise, the significant improvements made in the education sector under the Suharto government, including increased access to education, and the introduction of nine years compulsory basic education may also have contributed to the long-term growth of the Islamic education sector. As the education sector as a whole expanded, Muslim educators strove to make *madrasah* and *pesantren* more competitive, by offering a general curriculum alongside religious subjects. Anecdotal evidence, and the perception held by senior officials within MoRA, indicates that *madrasah* fulfill a demand from parents for a religious and moral education for their children, and that *madrasah* are often the preferred environment for parents when choosing a school for girls.[21]

There is little doubt that comparative cost also contributes to the popularity of *madrasah*. The annual cost per student in *madrasah*, particularly private *madrasah*, is lower than that in general schools. ADB noted that in 2003 the average annual cost per student in private *madrasah* was Rp 9,706,000 (US$1078) compared to a figure of Rp 10,930,000 (US$1214) in general schools. In addition to the higher base student cost at general schools, parents of children in general schools also contribute a higher percentage of costs than their counterparts in MoRA schools. In general junior secondary schools, for example, 71.9 percent of the 2004 annual average student cost of the school was contributed by parents. Comparable figures for *madrasah tsanawiyah* indicate that 60.8 percent of the annual average student cost for that year was contributed by parents.[22] (see table below)

	Avg annual cost per student reported by ADB 2003	% contribution by parents to school reported by SMEC 2005	What a parent might pay to a school (Avg.)
MTsS	9,706,000	60.80%	5,901,248
SMP	10,930,000	71.90%	7,858,670
Difference			1,957,422
% difference	12.61%	11.10%	33.17%

The financial crisis of the late 1990's placed additional financial burdens on many families. The lower cost of sending children to *madrasah* may thus account for increasing enrollments in these schools in the period since the crisis. Unfortunately, lower fees for students mean lower incomes for *madrasah*, and a resultant reduction in education quality. Limited funding naturally means poorer infrastructure and facilities, lower teacher salaries, fewer learning materials and so on.

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[20] Calculated from information available at http://www.depdiknas.go.id/statistik/thn04-05/buku%20saku-2004_files/sheet009 htm. Accessed 5 September 2006.

[21] Interview with Advisory and Development Council for Religious Education (MP3A), 11 July, 2006. Interviews with Head of Section in Deli Serdang District Office of MoRA, Head of Section in Lubuk Pakam District Office of MoRA and Secretary of *Madrasah* Development Centre in Semarang.

[22] Snowy Mountain Engineering Corporation (SMEC) for the Asian Development Bank. 2005. Analysis of the Current Situation of *Madrasah* Education: *Madrasah* Education Development Project (TA No. 4547 – INO). Unpublished report, p 3-4.

Management of the Islamic education system

Observers of the Indonesian education sector often note that one of its key characteristics is its dualistic nature, namely the separation of general schooling from religious schooling. Although these divisions are becoming less stark as the government seeks to integrate religious, and particularly Islamic, schools into the national education system, administratively, responsibility remains divided between MoNE and MoRA. The following section explains the historical reasons for this separation and examines the development of legislation on national education which has sought to integrate these two systems. It then examines the organizational structures within MoRA through which the Islamic education system is managed and highlights some of the key educational management issues at the district level.

Legal and administrative frameworks governing the Islamic education system

As noted above, immediately following independence in 1945, the newly created Ministry of Education, Instruction and Culture (now MoNE) was given responsibility for administering general schools while MoRA was charged with administering religious schools. While the initial desire was for a unified national education system, in practice it proved both ideologically and practically difficult to unite the disparate education systems – Islamic and secular – which had developed during the first half of the twentieth century, and to satisfy the demands of both the secular nationalist and religious nationalist leaders.[23] The division of responsibility between MoNE and MoRA was thus a political compromise.

During the 1950's, the *madrasah* curriculum continued to focus on the study of religion, and although some non-religious subjects were also offered, the 1952 Law on National Education did not recognize *madrasah* as part of the national education system.[24] In 1958, MoRA introduced a standard curriculum which aimed to improve *madrasah* education, particularly at the primary school level and in private *madrasah*. The attempt failed, with most private schools continuing to use their own curriculum. This was followed by the introduction of a more successful program to establish state *madrasah* which operated in a similar way to general schools.[25]

However, it was not until the 1970's that any significant changes were made to the *madrasah* system. In 1972, then President Suharto issued a presidential act (No. 34, 1972), followed by a presidential instruction (No. 15, 1974), requiring all *madrasah* to be managed by the Ministry of Education and Culture. Muslim leaders interpreted this as an attempt to 'secularize' the education system.

In order to appease Muslim leaders, in 1975 the government issued a joint ministerial decree signed by three ministers: the Minister of Education and Culture, the Minister of Religious

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[23] Sirozi, Muhammad. 2004. Secular-religious debates on the Indonesian National Education System: colonial legacy and a search for national identity in education. *Intercultural Education* 15 (2) (June), p 134. See also Zuhdi, Muhammad. 2006. Modernization of Indonesian Islamic schools' curricula, 1945-2003. *International Journal of Inclusive Education* 10 (4-5) (July-September), p 417-418.

[24] Zuhdi, Muhammad. 2006. Modernization of Indonesian Islamic schools' curricula, 1945-2003. *International Journal of Inclusive Education* 10 (4-5) (July-September), p 419.

[25] ibid.

Affairs and the Minister of Home Affairs. This decree, known as the *SKB 3 Menteri*, introduced a standard national curriculum for all *madrasah*. In 1976, a decision of the Minister of Religious Affairs required *madrasah* to devote 30 percent of the curriculum to religious studies and the remaining 70 percent to non-religious subjects such as science, mathematics, social studies, languages, art and *Pancasila* education.[26]

The 1989 Education Law (Law No. 2 of 1989) further strengthened the status of *madrasah* by recognizing these schools as equal to general schools. This meant that *madrasah* were fully integrated into the national education system. When MoNE issued the new national curriculum in 1994, *madrasah* were required to teach this alongside the Islamic studies traditionally taught in *madrasah*. One of the key implications of the 1989 Education Law was that it enabled *madrasah* students to further their studies in general schools and to compete with students from general schools for higher education places.

Law No.20 of 2003 on the National Education System also recognizes *madrasah* as part of the national education system, making no distinction between general and Islamic schools at all levels of education (see Article 17 and 18).

Regarding management of the education system, Chapter 1 of the law states that 'the management of the national education system shall be the responsibility of the Minister [of Education]'. Article 5 of the same law states that 'District/City governments shall manage basic and secondary education and other education units.' Both articles in the law imply that MoNE is responsible for administering the whole education system. However, in actual practice, MoRA still plays a significant role in religious education.

Indeed, the 2003 Education Law has given rise to some confusion regarding the management of education, particularly in relation to the decentralization of responsibility for many government functions to the district level. Article 7 of Law No.22 of 1999 on Regional Autonomy states that regional autonomy covers all aspects of governmental affairs except foreign policy, defense and security, justice, monetary and fiscal affairs, and religion. In accordance with this law, responsibility for education has largely shifted to the district level. MoRA, however, remains centrally governed.

A second issue with the 2003 Education Law concerns the allocation of funds for the education sector. Article 49 states that 20 percent of the national budget and 20 percent of regional budgets are to be allocated to education. This indicates that *madrasah* are entitled to receive funds from the budgets of regional governments. In practice, however, this is not always the case. Information gathered during site visits to *madrasah* in Bangkalan (Madura, East Java), Deli Serdang (North Sumatra) and in South Sulawesi indicates that many *madrasah* do not receive any funds from the regional government. However, in other areas, such as Klaten and Jepara in Central Java, *madrasah* teachers receive allowances of up to Rp 150,000 per month from the district government.

MoRA management of the Islamic education system

As noted above, MoRA was one of five state ministries not decentralized under Law No. 22 of 1999 on Regional Autonomy. Since MoNE has decentralized its functions, the ability of the two ministries to coordinate in the management of schools at the local level is limited by

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[26] ibid.

structural misalignment. Furthermore, MoNE's bureaucracy is focused entirely on the delivery of education services while MoRA performs multiple functions relating to the religious life of the nation and only manages Islamic education through a single directorate general. The result is that MoRA does not have the resources, expertise, or institutional structure necessary to ensure that Islamic schools receive the equivalent level of government service provision that general schools receive from MoNE.
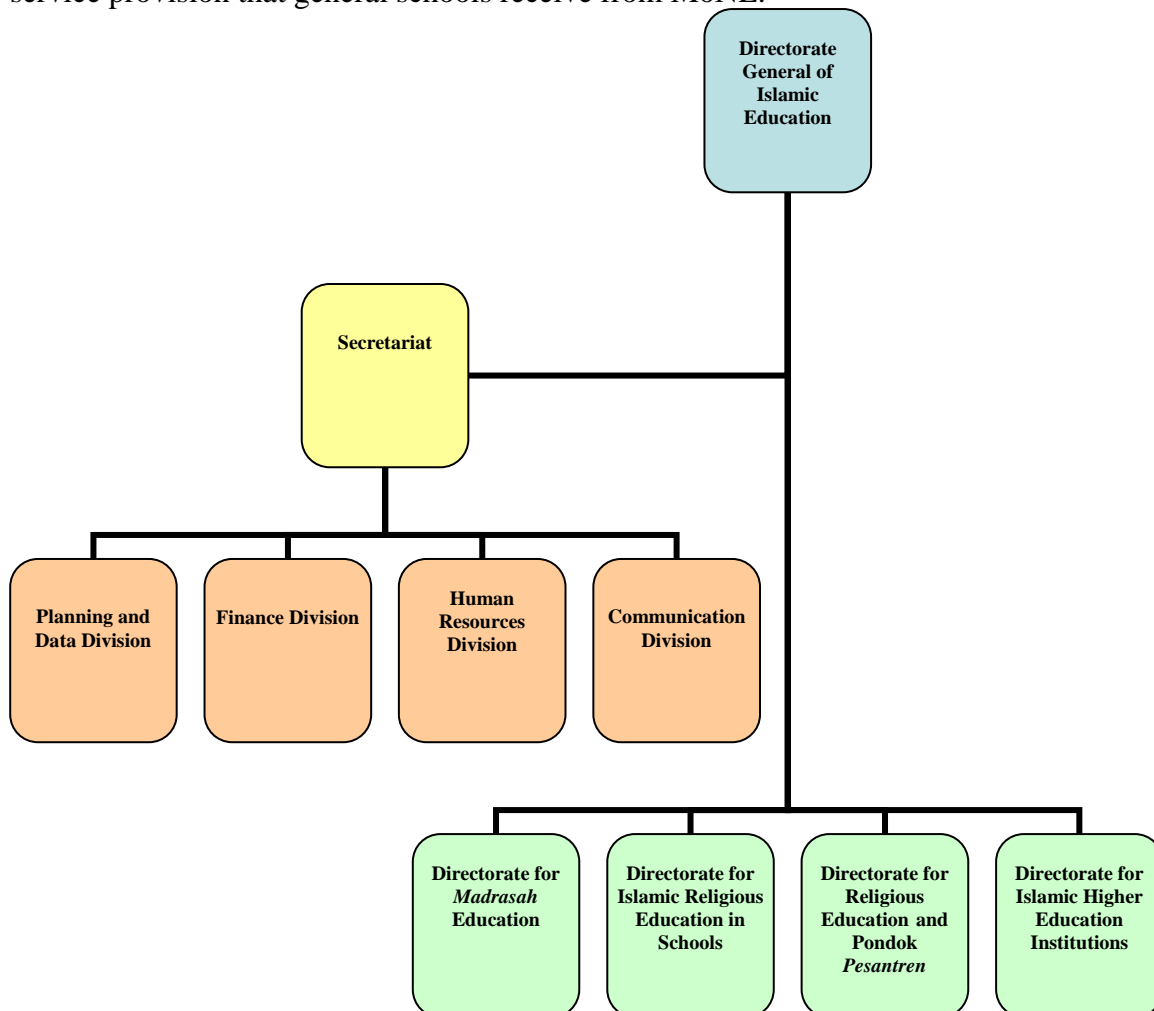
Figure 2: Organizational structure of the Directorate General of Islamic Education[27]

At the central level, as of June 14, 2006 MoRA is structured in seven directorates general. Islamic education falls under the Directorate General of Islamic Education (*Direktorat Jenderal Pendidikan Islam*). This directorate general has four directorates. These are:

- The Directorate for Madrasah Education (*Direktorat Pendidikan Pada Madrasah*), which is responsible for preparing technical policies relating to education in *madrasah*; formulating national standards and overseeing the implementation of religious education in *madrasah*, including curriculum, personnel, facilities, institutions, management and students; and controlling, supervising and evaluating the implementation of education in *madrasah*.[28]

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[27] **Source**: http://www.depag.go.id/index.php?menu=page&pageid=5. Accessed 14 September 2006
[28] See www.bagais.go.id/cfm/index.cfm?fuseaction=Mapenda

- The Directorate for Religious Education and Pondok Pesantren (*Direktorat Pendidikan Dinyah dan Pondok Pesantren*), which is responsible for the management of religious education (*pendidikan diniyah*) in *pesantren* and for developing technical policies and formulating national standards for educational services relating to these institutions.[29]

- The Directorate for Islamic Religious Education in Schools (*Direktorat Pendidikan Islam Pada Sekolah*), which is responsible for preparing technical policies relating to Islamic religious education in general schools; formulating national standards and overseeing the implementation of religious education in these schools, including curriculum, personnel, facilities, institutions, management and students; and controlling, supervising and evaluating the implementation of religious education in general schools.[30]

- The Directorate for Islamic Higher Education Institutions (*Direktorat Perguruan Tinggi Agama Islam*, DitPerta), which is responsible for the development of both public (UIN, IAIN and STAIN) and private (PTAIS) Islamic higher education institutions as well as for religious education in general institutions of higher education. The directorate is responsible for, among others, developing technical policies, formulating national academic standards, overseeing qualification of teaching staff, student affairs, and scholarly publications in these institutions.[31]

In decentralized MoNE, district level officials have autonomy and responsibility for planning and managing the schools under their jurisdiction. In centralized MoRA, responsibility for *madrasah* begins with MoRA at the provincial level. Heads of the sections of MoRA district offices who are responsible for *madrasah* can only play an operational role in implementing policy that central and provincial MoRA have developed. This situation can create difficulties for district governments attempting to introduce reforms or carry out quality improvement programs, because the district government cannot exercise the same control of Islamic schools through local MoRA offices that it can of general schools through local MoNE offices. Coordination between MoNE and MoRA, in particular to ensure the involvement of regional MoRA officials in local educational development planning exercises, is ad hoc and depends on the attitude and relationships of individuals in the respective offices.[32]

District-level management of Islamic schools

Until September 2005, district governments subsidized *madrasah* through district budget allocations. These were mostly used to support teacher salaries and benefits, which are significantly lower than those of teachers in general schools. However, on September 21, 2005, the Director General of Regional Financial Administration Development of the Ministry of Home Affairs (MoHA), issued a circular (*Surat Edaran* No. 903/2429/SJ) prohibiting district governments from financing activities under portfolios that remain vertical or centralized. This effectively prohibited district governments from providing funds to *madrasah*. The circular generated considerable public anger, including from some district heads. As a result, and after negotiations with MoRA, on February 27, 2006 MoHA issued a second circular (*Surat Edaran* No. 903/210/BAKD) which exempted *madrasah* from the new rule. The circular stated that all schools managed by the community, including MI, MTs and

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[29] See www.bagais.go.id/cfm/index.cfm?fuseaction=Pontren
[30] See www.bagais.go.id/cfm/index.cfm?fuseaction=Penamas
[31] See www.bagais.go.id/cfm/index.cfm?fuseaction=Perta
[32] Interviews with Heads of Section in District Offices of MoRA in Bangkalan, East Java, Medan, North Sumatra, South Sulawesi and Semarang, Central Java.

MA could in principle receive funds from district budgets, provided the national budget is not sufficient to cover the costs of teaching and learning activities in those schools. The letter also specified that school budgets must be included in the Work Unit Budget Plan or Work Unit Budget List (*Rencana Anggaran Satuan Kerja/Daftar Anggaran Satuan Kerja*, RASK/DASK) of each of the district offices of MoNE (Dinas Diknas). Schools must also coordinate with the Provincial and District Offices of MoRA in order to receive the funds. Discussions with district MoRA officials in North Sumatra and Bangkalan indicated that the bureaucratic constraints associated with this process are considerable and that MoRA staff at the district level are treated as subordinates by district offices of MoNE when they request funds.

Despite the legal status of *madrasah* within the unified national education system, interviews with local officials and teachers reveal a generally low level of contact between *madrasah* and the district education office of MoNE. MoRA has made progress in supporting the modernization of management practices in a relatively small number of state or model *madrasah*. However the enormous number and variety of private *madrasah*, and the limited resources within MoRA, mean that most *madrasah* are still managed along traditional lines, and have limited access to government support. This means that district offices of MoRA have limited access to and influence over private *madrasah* and *pesantren*. In some areas visited, MoRA officials' contact with these schools was limited to administrative matters, such as periodic reporting on students and teacher numbers, and numbers of students taking the national examination. Some *pesantren* actively rejected government regulations, asserting their independence by maintaining their own curriculum.

Student performance

Despite the disadvantages faced by many *madrasah* in terms of financial resources and teacher quality (see below), statistics from MoRA indicate that *madrasah* students' scores in English, mathematics and Indonesian in the national examination have been on par with the performance of general junior secondary students (see Graph 6).

However, there are several reasons why this data may not present an accurate picture of the quality of education in *madrasah*. First, the three subjects tested in the national examination represent only one quarter of the national curriculum and there is no readily available data which shows *madrasah* student performance in the other eight subjects of the national curriculum, nor the additional religious studies curriculum that *madrasah* students study. Second, teachers in both *madrasah* and general schools tend to prioritize these subjects, particularly in the final year of junior high school, and 'teach to the exam'. For example, one *madrasah* in Surabaya, Madrasah Nurul Yaqin, sent all grade nine students and their teachers to Malang for an intensive exam preparation session. As a result, all the students passed the exam.[33] Such practices are in part a response to the increasing pressure from government on schools and teachers to increase educational standards which recently saw the pass grade for the national examination increased to 4.6. For *madrasah* to remain competitive, they must ensure that a significant percentage of their students pass the national examination. Finally, national examination scores are not necessarily an accurate measure of educational quality. Despite the introduction of the competency-based curriculum, the national examination continues to test students' cognitive abilities only through a multiple-choice format.

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[33] Interview with principal of *Madrasah* Nurul Yaqin, Surabaya.
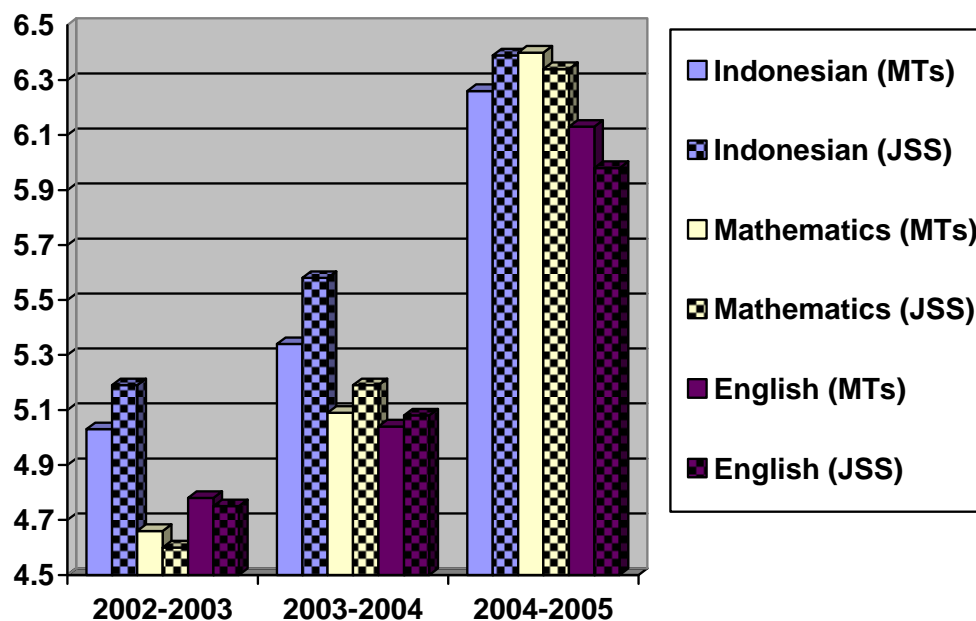
Graph 6: *Madrasah tsanawiyah* **and general junior secondary school students' performance in the national examination, 2002-2005**[34]

More research is required to obtain a more accurate picture of the differences in educational quality between general schools and *madrasah*. In the interim, staff of the Directorate General of Islamic Education emphasize that Islamic education institutions still struggle to keep up with general schools administered by MoNE and that *madrasah* graduates are at a significant disadvantage in competing for jobs once they complete their schooling.[35]

Teachers

The new law on teacher competency standards (*Undang-undang Guru dan Dosen*), introduced on December 30, 2005, states that all junior secondary level teachers, including *madrasah* teachers, must have a four year post-secondary diploma or a bachelor's degree in the relevant subject. However, as Graph 7 shows, only 119,543 *madrasah tsanawiyah* teachers of a total of 218,799 (or 55 percent) meet the minimum qualifications mandated under the new law. This compares to 330,015 general junior high school teachers of a total of 542,591 (or approximately 61 percent) who meet the minimum requirements (see Graph 8).

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[34] Snowy Mountain Engineering Corporation (SMEC) for the Asian Development Bank. 2005. Analysis of the Current Situation of *Madrasah* Education: *Madrasah* Education Development Project (TA No. 4547 – INO). Unpublished report.

[35] Interview with Director General for Islamic Education, MoRA, 1 February 2006.
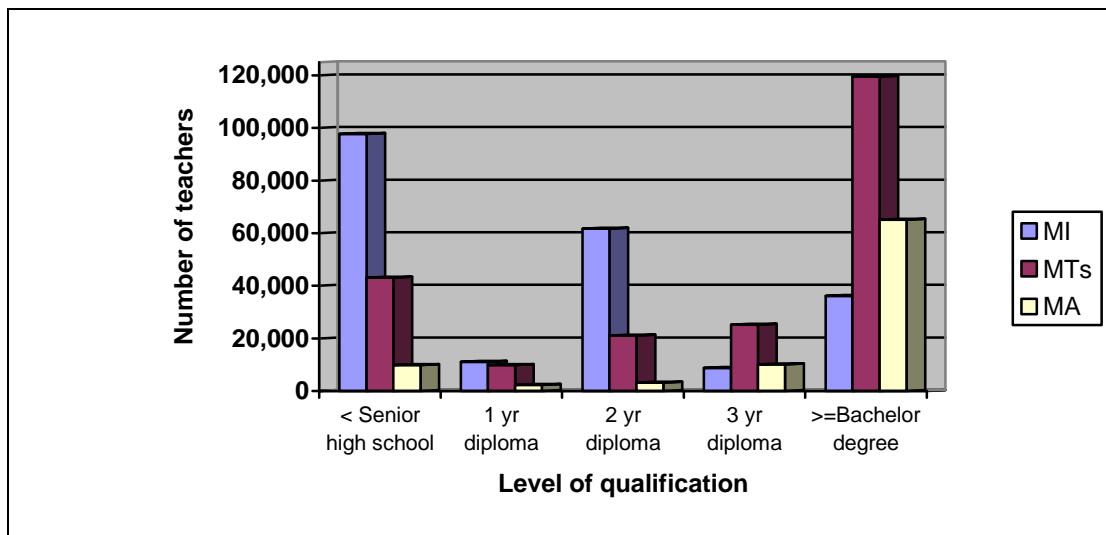
Graph 7: Madrasah teacher qualifications, 2004-2005[36]
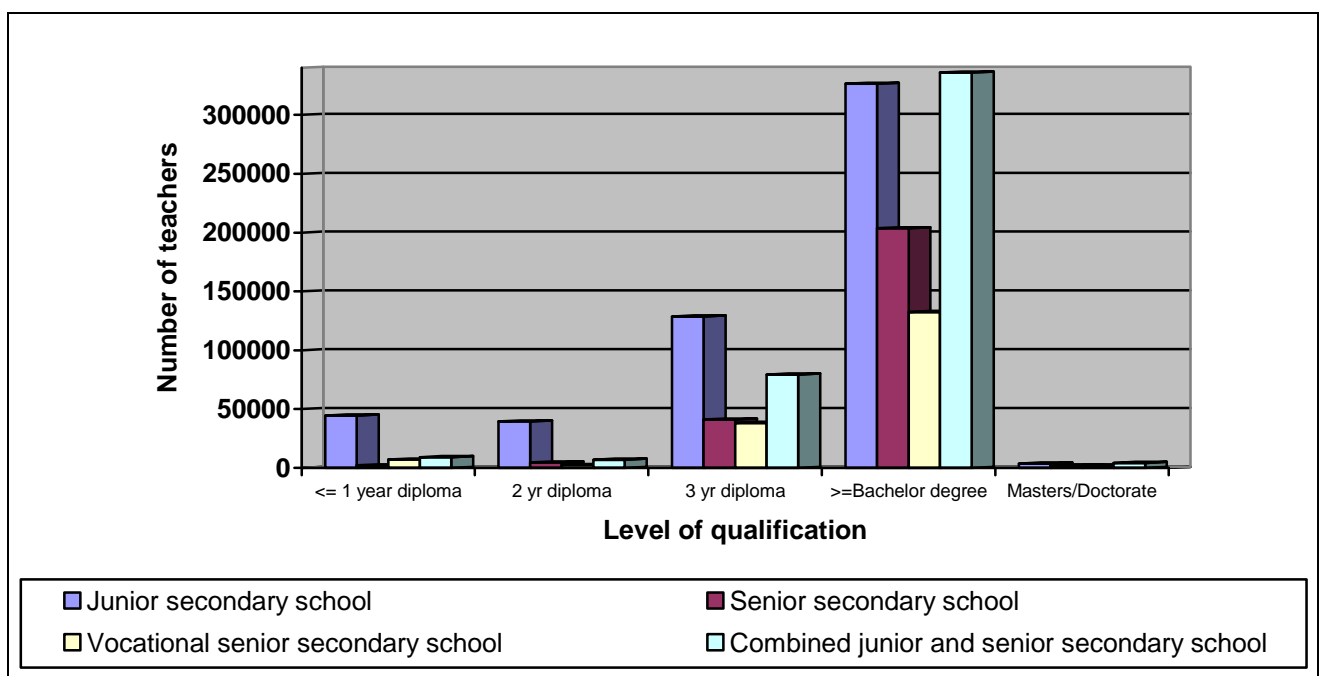
Graph 8: Teacher qualifications in general junior and senior high schools, 2004-2005[37]

In addition to this, there is also a high incidence of teacher-subject mismatch in *madrasah*, ranging between 67 percent and 98 percent in *madrasah tsanawiyah*. These mismatches primarily occur in general subjects such as biology, physics, chemistry and mathematics.[38] In

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[36] *Gambaran Umum Data Pendidikan pada Madrasah Tahun Pelajaran 2004-2005*.
http://www.bagais.go.id/bookletmad05/. Accessed 8 August 2006.
[37] Tabel 18 Persentase kepala sekolah dan guru menurut ijazah tertinggi (%GI) dan jenjang pendidikan tahun 2004/2005. http://www.depdiknas.go.id/statistik/thn04-05buku%saku-2004_files/sheet032.htm. Accessed 14 September 2006.
[38] Snowy Mountain Engineering Corporation (SMEC) for the Asian Development Bank. 2005. Analysis of the Current Situation of *Madrasah* Education: *Madrasah* Education Development Project (TA No. 4547 – INO). Unpublished report, p 7-8.

order to address this, MoRA hired as many as 13,000 new teachers in 2006, with approximately 70 percent expected to be teachers of general subjects.[39]
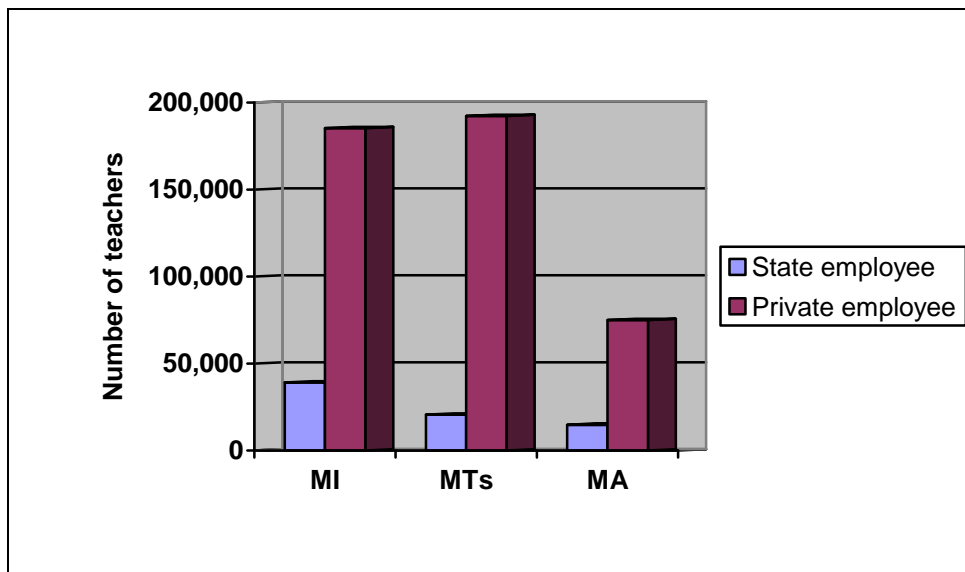
Graph 9: State and privately employed teachers, 2004-2005[40]

One of the difficulties that *madrasah* face is attracting qualified teachers, particularly for general subjects. Such teachers are usually graduates of teacher training institutes or universities under MoNE, who would rather be employed by general schools administered by MoNE which offer a better salary than MoRA schools. Teachers in general schools are civil servants and earn the same monthly salary as other civil servants. While there are some civil servants in public and private *madrasah* (see Graph 9 above) who receive the same base civil servant salary, unlike their counterparts in general schools, they do not receive additional allowances from district governments. District governments, working as part of the decentralized education system, provide additional allowances for teachers, in effect supplementing teacher salaries. As all *madrasah*, both state and private, still fall under the more centralized MoRA, teachers in *madrasah*, including those that are civil servants, are not eligible to receive this allowance. In Jakarta, for example, teachers in general schools receive an additional Rp 2,000,000 (US$225) per month from the Jakarta provincial government. *Madrasah* teachers do not receive this allowance.[41] For this reason, most qualified teachers, including civil servants, would rather teach in a general school rather than in a *madrasah*. This is exacerbated by the limited salaries that *madrasah* can offer. As a result, *madrasah* are often forced to recruit teachers who only have senior secondary qualifications.[42]

Madrasah teachers also miss out on other forms of extra income, including bonuses and other incentives. In Tebing Tinggi in North Sumatra and South Sulawesi, for example, teachers of general schools received bonuses from the local government for Idul Fitri and Independence Day. These bonuses were not provided to *madrasah* teachers. In order to supplement their income, teachers in some *madrasah*, including Madrasah Ma'arif in Bangkalan, East Java,

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[39] Interview with Director of *Madrasah* Education, MoRA, 1 February, 2006.
[40] *Gambaran Umum Data Pendidikan pada Madrasah Tahun Pelajaran 2004-2005*.
http://www.bagais.go.id/bookletmad05/. Accessed 8 August 2006.
[41] Interview with Head of Section for Cooperation, MoRA, 21 February, 2006.
[42] Discussions with *pesantren* heads indicated that in many cases teachers were willing to continue to teach in poor schools due to a sense of moral obligation to devote their lives to helping children. The payment they receive from the *pesantren* does not reflect their function and responsibility in educating students.

Madrasah Nurul Yaqin in Surabaya, and Madrasah Washliyah in Medan, teach at more than one school.

A new MoRA policy allocates additional funds for teachers, known as *Bantuan Khusus Guru* (special support for teachers) and *Bantuan Guru Kontrak* (support for contract teachers). These funds are similar to the additional allowances many districts provide general school teachers in that they are supplements to teacher salaries. However, unlike most general schools, madrasah rarely have funds in their budget for guru kontrak and guru bantu, and therefore these funds are usually use to cover salaries for these positions rather than as a supplement. It is hoped that this will help madrasah to hire adequate staff, including guru bantu and guru kontrak.. However, it is too early to assess the effectiveness of these funds in improving the circumstances of *madrasah* teachers.

Teachers in *madrasah* also do not enjoy the same level of support for professional development and welfare as teachers in general schools. Local funds and resources that are provided to support teachers in general schools are not provided to *madrasah* teachers. This different treatment affects motivation and commitment to quality improvement in teaching among *madrasah* teachers. For example, district MoRA officials in Tebing Tinggi in North Sumatra, stated that very few *madrasah* teachers were invited to take part in training workshops held by the District Education Office of MoNE. The lack of support for professional development for *madrasah* teachers exacerbates the teacher quality issues outlined above.[43] Yet despite this, many *madrasah* teachers are highly motivated to develop their professional skills and have taken steps to do so on their own initiative. For example, *madrasah* teachers in Bangkalan, East Java established a professional development fund to which all the teachers contributed. This money was used to pay an education expert from Surabaya to provide training to teachers at the *madrasah*. Similar initiatives were also in place in Surabaya and Central Jakarta.[44]

Participation by *madrasah* teachers in the Association of Subject Teachers (Musyawarah Guru Mata Pelajaran, MGMP) is also low. In Deli Serdang in North Sumatra and in Sulawesi Selatan, *madrasah* teachers have traditionally not been considered as members of MGMP. Although *madrasah* teachers are occasionally invited to participate in workshops organized by MGMP, this is by no means a common occurrence, as MoRA district officials in both locations confirmed. Furthermore, participation of *madrasah* teachers in MGMP training workshops appears to be based on their relationship with the District Office of MoNE.

In an attempt to address this, the Provincial Office of MoRA in North Sumatra has initiated a cooperation with Medan University (formerly the Medan Teacher Training Institute, IKIP Medan) and with the Medan State Institute of Islamic Studies, which has a highly regarded teacher training program, to enable *madrasah* teachers to undertake four year bachelor's degree programs or four year diploma programs.

Students and parents

In many parts of Indonesia, private *madrasah* and *pesantren* are the only schooling options for youth who cannot afford to go to general schools. Islamic schools thus cater to some of Indonesia's poorest children. In the 2004-2005 school year, approximately 83 percent of

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[43] Interview with Head of Section in Tebing Tinggi District Office of MoRA, North Sumatra, 27 March, 2006.
[44] Field visits to schools in Bangkalan and Blega, East Java and Central Jakarta.

parents of children attending *pesantren* had an income of less than Rp 500,000 per month or Rp 16,500 (US$ 1.80) per day, putting them below the poverty line of US$2 per day (63 percent were on less than half of this income). This group also had generally low levels of educational attainment. Approximately 47 percent of parents had only completed primary school while 46.7 percent had completed junior or senior high school. The parents of those attending *madrasah* had similar levels of education. At the *madrasah ibtidayah* and *madrasah tsanawiyah* level, a little over 40 percent of parents had completed primary school education, 25 percent had completed junior secondary level education, and just under 20 percent had completed senior secondary level. At the *madrasah aliyah* level, 32 percent of parents had completed primary school, 26 percent had completed junior secondary school and 26 percent had completed senior secondary school. These parents tended to come from agricultural backgrounds (approximately 40 percent), and trading and labor backgrounds (16 percent each).[45] Field visits revealed a low regard by parents for the benefits of education. Herding one or two goats, often a family's only property, was considered a more beneficial activity for boys than going to school. Likewise, helping their mothers around the home was considered a more useful activity for girls than attending school.

At all levels of *madrasah* there are only slight differences between the percentage of boys and girls attending. At the level of *madrasah ibtidayah*, boys constitute 50.4 percent of the student body and girls 49.6 percent. At *madrasah tsanawiyah* level, boys make up 49 percent of the student body and girls 51 percent. There are more significant differences at the level of *madrasah aliyah*, with boys constituting 46.4 percent of the student population and girls 53.6 percent, a gap of 7.2 percent. In *pesantren* at all levels of education, the opposite is the case, with 53.2 percent boys and 46.8 percent girls, a gap of 6.4 percent.[46]

Access to learning materials is a significant issue for students in *madrasah* and *pesantren*. A student with only one notebook for all subjects and no textbook is a common scene in private *madrasah* or *pesantren*.[47] In order to address this, Madrasah Tsanawiyah Nurul Yaqin in Surabaya allowed students to use textbooks for the duration of the semester for a nominal fee of Rp 1000 (US$0.10). The expectation from schools that parents will find additional funds to support their children's participation in extracurricular activities is also often not welcomed by parents with insufficient means. Some students are able to access scholarships or financial support from local sources. However, the number of such scholarships is not significant.

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[45] Tabel 8 Orangtua Santri Pondok *Pesantren* Menurut Pendidikan dan Penghasilan Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletpontren05/Booklet04-05pontren2_files/sheet002 htm. Accessed 8 August 2006; Tabel 2.15 Pendidikan dan Pekerjaan Orangtua Siswa (Siswa Kelas 1 dan 6) pada *Madrasah* Ibtidayah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05/Booklet04-05-tab1_files/sheet015 htm. Accessed 8 August; Tabel 2.16 Pendidikan dan Pekerjaan Orangtua Siswa (Siswa Kelas 1 dan 3) pada *Madrasah* Tsanawiyah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05//Booklet04-05-tab1_files/sheet016 htm. Accessed 8 August; Tabel 2.17 Pendidikan dan Pekerjaan Orangtua Siswa pada *Madrasah* Aliyah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05/Booklet04-05-tab1_files/sheet017 htm. Accessed 8 August

[46] Tabel 2.1 Jumlah Siswa Berdasarkan Jenis Kelamin dan Rombongan Belajar pada *Madrasah* Ibtidayah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05//Booklet04-05-tab2_files/sheet001.htm. Accessed 8 August 2006; Tabel 2.2 Jumlah Siswa Berdasarkan Jenis Kelamin dan Rombongan Balajar pada *Madrasah* Tsanawiyah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05/Booklet04-05-tab2_files/sheet002 htm. Accessed 8 August 2006; Tabel 2.3 Jumlah Siswa Berdasarkan Jenis Kelamin dan Rombongan Balajar pada *Madrasah* Aliyah Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletmad05//Booklet04-05-tab2_files/sheet003 htm. Accessed 8 August 2006; Tabel 4 Jumlah Santri Menurut Kategori Mukim/Tidak Mukim dan Jenis Kelamin Tahun Pelajaran 2004/2005. http://www.bagais.go.id/bookletpontren05/Booklet04-05pontren1_files/sheet004 htm. Accessed 8 August 2006.

[47] Field visits to schools in Medan, North Sumatra, South Sulawesi and Bangkalan, East Java.

Some *madrasah* have a school committee (*majelis madrasah*), which supports the school. The committee consists of parents, teachers, community leaders and donors. Although the committee can be helpful in fund raising activities, some private *madrasah* visited in North Sumatra and South Sulawesi have yet adopt this system. Most *pesantren* do not have such a body.

Facilities

Only 55.6 percent of primary and junior secondary *madrasah* have adequate classrooms. In some locations, *madrasah* buildings have to be used on a rotational basis (morning and afternoon classes) due to the shortage of classrooms.[48] A recent study found that only 49 percent of *madrasah tsanawiyah* have libraries (51 percent of which were in poor repair) and only 18 percent have a science laboratory (41 percent of which were in poor condition).[49]
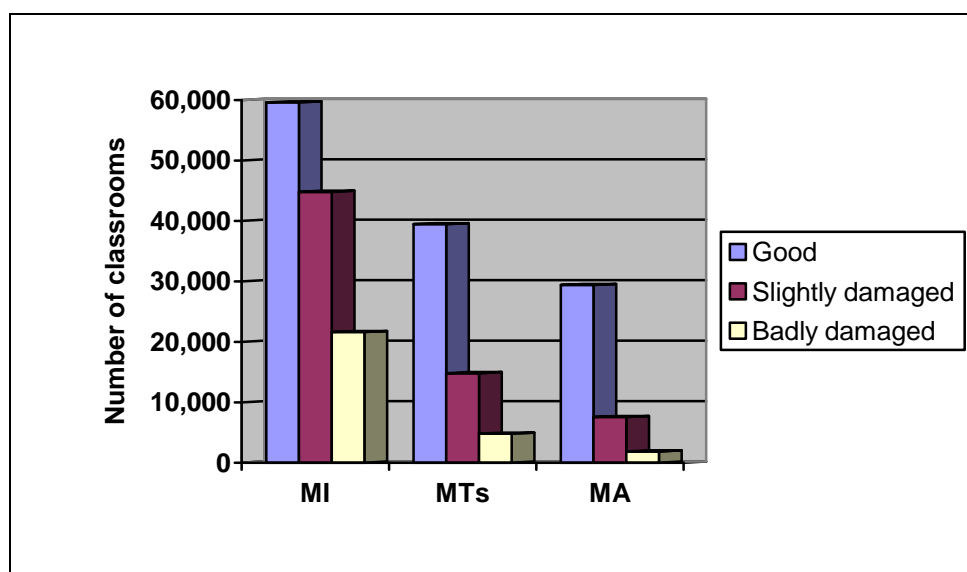
Graph 10: Condition of madrasah classrooms, 2004-2005[50]

Many of these schools, however, have limited facilities both for curricular and extracurricular activities. This was clearly evident at private schools visited in North Sumatra and South Sulawesi, where textbooks were rare. Laboratory facilities were also rare, with only a handful of state *madrasah* having such facilities. Lack of maintenance was also a significant issue. Some teachers commented that low motivation for reading among students was caused by the limited availability of quality reading materials.

ICT (Information, Communication and Technology) is a high priority cross-cutting learning theme in the national education system. However, modern technology requires equipment and infrastructure that many *madrasah* do not yet enjoy. Many *madrasah* in rural or remote

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[48] *Gambaran Umum Data Pendidikan pada Madrasah Tahun Pelajaran 2004-2005*.
http://www.bagais.go.id/bookletmad05/. Accessed 8 August 2006.
[49] Snowy Mountain Engineering Corporation (SMEC) for the Asian Development Bank. 2005. Analysis of the Current Situation of *Madrasah* Education: *Madrasah* Education Development Project (TA No. 4547 – INO). Unpublished report, p 6.
[50] *Gambaran Umum Data Pendidikan pada Madrasah Tahun Pelajaran 2004-2005*.
http://www.bagais.go.id/bookletmad05/. Accessed 8 August 2006.

areas do not have electricity. *Madrasah* also have limited resources to support the recurrent costs of IT equipment maintenance and repair.

MoNE standard competencies in ICT for grade seven to nine (*madrasah tsanawiyah*) emphasize producing something using ICT. Since this requires more time than can be accommodated during the two hours of class time allocated for ICT in *madrasah*, access to ICT facilities outside of the classroom is crucial. Some sub-districts take advantage of local telecommunications service providers, known as *warnet*, or computer rental businesses where students may practice ICT tasks assigned by the teacher. In rural and remote areas, the distance to such facilities and the cost of transportation may be prohibitive.

Appropriateness of DBE3 formal education and cross cutting activities for Islamic Schools

Over the life of the DBE3 project, the project will work with nearly 400 schools for about two years. The schools are grouped in three phased cohorts of districts. DBE3's Cohort 1 includes 104 target schools of which 44 (42%) are *madrasah* (18 government *madrasah* and 26 private *madrasah*, see Appendix One). Because of the unified national education system described above, Islamic schools are required to implement the same curriculum as general schools in terms of general subjects and general teaching methodology. General subjects should be taught by *madrasah* in a manner that is consistent with the policies and directives of MoNE. Islamic schools are also required to employ the official MoNE categorization of life skills - personal, social, academic and vocational. In the Islamic education context, vocational skills are consistently perceived as the most important of these four life skills areas.

The general subjects taught in *madrasah* include the subjects targeted by DBE3 teacher training activities, namely English, mathematics and civics. English and mathematics are allocated four hours per week while civics is allocated two hours. Despite the mandated change to a competency-based curriculum, some *madrasah* teachers continue to apply the old curriculum. Field visits in South Sulawesi and North Sumatra also indicated that teachers did not apply a student-centered active learning approach to the teaching of English. Most teachers stood at the front of the classroom and dictated notes to students. Students in Bangkalan, East Java did not even have a textbook. DBE3's objective to assist English teachers to provide students with skills relevant to life, learning, and work, will require teachers to master not only their subject but also student-centered teaching methodologies. This will be a challenge in *madrasah*, as observations during field visits indicated that teachers' command of English is still low.

In addition to this general curriculum, *madrasah* also teach a more intensive religious studies curriculum than that offered in general subjects. This curriculum, which is determined by MoRA, includes seven compulsory subjects, namely: *Al Quran* (recitation and interpretation of the Qu'ran), *al Hadits* (the study of the Prophet Muhammad's words and tradition), *Aqidah* (theology), *Akhlaq* (ethics), *Fiqh* (Islamic jurisprudence), *Sejarah Kebudayaan Islam* (the history of Islamic civilization), and Arabic language.

Each of these subjects is allocated two lesson hours per week, meaning that *madrasah* students have an additional 14 lesson hours per week compared with general school students. Students in general junior secondary schools study 36 hours per week for 11 subjects, while *madrasah* students attend 50 hours of classes each week. This workload leaves less time and energy for students to participate in extracurricular activities.

Expectations and attitudes toward gender are different in Islamic schools when compared with general schools. Standards of dress and behavior in *madrasah* are often observably more conservative than in general schools, most typically in the limited interaction between male and female students. Girls and boys are often seated apart with a divider separating the two groups, while still receiving instruction from the same teacher. This environment deliberately limits interaction between them. While it is just as important in Islamic schools as general schools to mainstream gender awareness as a means to ensure that opportunities exist for boys and girls to achieve to their full potential, the material used and the manner of delivery of gender awareness training may need to be different in Islamic schools to avoid triggering a defensive or unreceptive response.

Recommendations for DBE3 programming

1. **DBE3 formal education activities can be the same for Islamic and general schools**
   The consortium implementing DBE3 had originally argued for the inclusion of specialized materials and trainings for Islamic schools. However, as the DBE3 program has evolved over the past year to be more closely integrated with the MoNE national curriculum, as well as in response to the increasing integration of Islamic schools into the national education system described in this situation analysis, we have revised our conclusions on this point. As a result, we believe that the DBE3 formal education life skills training program is as appropriate for *madrasah* as it is for DBE3's target general schools and therefore does not need to be tailored specifically to suit the needs of Islamic schools (with the possible exception of gender/inclusion as a topic if included in the training program – see point two below). DBE3 formal education activities are built around MoNE strategic priorities which apply equally in general schools and for general subjects in Islamic schools. Islamic schools are units within a unified national education system and teachers from Islamic schools should therefore participate in DBE3 formal education activities in an undifferentiated manner with their general school counterparts.

   The implication of this recommendation, if adopted, is that some funds originally allocated for Islamic sector engagement in the DBE3 budget could now be reallocated to other line items, such as for strengthened support for project implementation for all target schools in target provinces.

2. **Make gender awareness training material and approaches appropriate to the Islamic school context**
   The only area where the formal education life skills training program may need to adapt methodology and approach is in relation to gender. Gender attitudes and expectations in Islamic schools are different from general schools. DBE3 is planning to develop some tools aimed at helping teachers be more aware of the needs of all students, and awareness of gender will be included in these tools. The tools will be included in DBE3's *Better Teaching and Learning* junior secondary teacher training module. It is recommended that any material developed by DBE3 relating to gender be tested for use with a sample of Islamic school teachers, and if necessary separate material be prepared and separate sessions conducted with Islamic teachers.

3. **Encourage integration of Islamic schools into the single unified national education system and advocate for Islamic school teacher professional development**

DBE3 should advocate for the inclusion of *madrasah* teachers in all professional development activities sponsored by local government. Presently, the inclusion of *madrasah* teachers in activities organized by local government or other local general schools tends to depend on the strength of personal networks between *madrasah* teachers or principals and teachers from general schools or officials from the local education office. DBE3 should, through all its training activities and engagement with local education offices, set an example of including *madrasah* teachers and advocate that this kind of inclusion be institutionalized. At the same time, this situation analysis points out the severe constraints, budgetary and time wise, faced by *madrasah* teachers. Thought will need to be put into how to include *madrasah* teachers systematically without burdening them even further.

DBE3 should take affirmative action to encourage a shift in mindset by staff and teachers in Islamic schools to see themselves as rightful stakeholders in the national education system. This can be done through supporting integration and cooperation between Islamic and general schools at the school level in DBE3 clusters. Through engagement with Islamic school stakeholders in target sub-districts, DBE3 provincial staff should take every opportunity to strengthen the links between district education offices and the Islamic schools within their jurisdiction. DBE3 can set an example by sharing information with Islamic school principals and teachers about their rights and responsibilities in relation to local government, including in relation to accessing sources of funding. At every forum where DBE3 gathers stakeholders from Islamic and general schools and local education offices, a consistent message should be reinforced that all are part of a unified national education system.

4. **Engage with UIN/IAIN/STAIN to expand training delivery**
   DBE3 should engage with UIN/IAIN/STAIN in their capacity as in-service training delivery organizations. DBE3 should provide the life skills training program modules and extracurricular toolkits to these organizations to test the materials with actual teacher trainees.

5. **Investigate collaboration with Muslim mass organizations such as Muhammadiyah and Nahdlatul Ulama to expand the DBE 3 program**
   DBE3 should utilize schools and other education providers that are part of the Muhammadiyah and Nahdlatul Ulama networks and which have been selected as DBE3 target schools as a means of cultivating the support of these two organizations at both a local and national level for DBE3 program activities and materials. DBE3 should also present program activities and materials to Muhammadiyah's Central Board of Primary and Secondary Education (Majelis Dikdasmen) and Nahdlatul Ulama's Yayasan Al Maarif Institution, keep staff in these organizations informed of program developments, and where appropriate, invite staff to training workshops.

6. **Keep MoRA officials engaged in DBE3**
   DBE3 should continue and refine the current practice of maintaining regular contact with MoRA officials at all levels of the system, particularly those at the district-level (Kandepag). DBE3 provides support on general subjects, so the main government counterpart is MoNE who is responsible for the curriculum in these subjects and also has the decentralized bureaucratic infrastructure to support DBE3 activities. However, *madrasah* are still under the overall responsibility of MoRA and it is important to keep relevant officials informed of DBE3 activities and garner their support, particularly to get

buy-in from *madrash* leaders or teachers that may be skeptical of the DBE3 program. DBE3's relationship with MoRA should be viewed as a partnership and every opportunity taken to ensure involvement by MoRA staff in DBE3 activities.

7. **Strategy session for Provincial Coordinators**
   Recommendations 3, 4, 6, and to some extent 5 above require active roles on the part of Provincial Coordinators in providing "messaging," building relationships, and, as needed, adapting program materials related to Islamic schools. Given their central role in implementing Action Items on these points, it is recommended that at the next joint workshop, meeting, or event at which Provincial Coordinators are present, they convene, along with TAF Education staff, to discuss concrete strategies, approaches, and suggestions for how to implement the above recommendations.

Appendices

Appendix 1
DBE3 Islamic school partners

This table contains the full list of Islamic schools that have been selected as DBE3 Cohort 1 partners. None of the *pesantren* listed are partners for DBE3's formal educationactivities, but are rather partners for DBE3's non-formal education activities.

No.	Madrasah Name	Type	No.	Pesantren Name	Type
EAST JAVA					
1	Mts Al Maarif – Bangkalan	Private	1	PP Al Holiliyah An Nuraniyah - Bangkalan	Salafiyah
2	Mts Negeri – Bangkalan	Govt	2	PP Syaichona Cholil – Bangkalan	Salafiyah
3	Mts Neg Telasih – Tulangan Sidoarjo	Private	3	PP AL Bakriyah – Bangkalan	Salafiyah
4	Mts Nurul Huda – Sedati Sidoarjo	Private	4	PP Darut Tauhid – Surabaya	Salafiyah
5	Mts Nurul Hikmah – Surabaya	Private	5	PP Baitur Rohman – Surabaya	Salafiyah
6	Mts Brawijaya – Mojokerto	Private	6	PP AL Fitroh – Surabaya	Salafiyah
7	Mts Al Mustofawiyah – Tuban	Private	7	PP Sabihul Muttaqin – Mojokerto	Salafiyah
8	Mts Muhammadiyah 1 – Tuban	Private	8	PP Darul Mujtahidin – Sidoarjo	Salafiyah
9	Mts Manbail Futuh – Tuban	Private	9	PP As-Sholihiyah – Mojokerto	Salafiyah
			10	PP Al Hidayah – Tuban	Salafiyah
				PP Hidayatush Sholihin – Tuban	Withdrew
			11	PP Assamarqondi – Tuban	Salafiyah
			12	PP Al Amin – Tuban	Salafiyah
CENTRAL JAVA					
10	Mts Masalikil Huda – Jepara	Private	13	PP Nurul Huda – Jepara	Salafiyah
11	Mts Ismailiyyah – Jepara	Private	14	PP Nurul Huda Tegalsambi – Jepara	Salafiyah
12	Mts Nu Al Hidayah – Kudus	Private	15	PP Raudhatul Mubtadiin – Jepara	Salafiyah
13	Mts Negeri Kudus – Kudus	Govt	16	PP Al Qudsiah – Kudus	Salafiyah
14	Mts Negeri Ngemplak – Boyolali	Govt	17	PP Al Furqon – Kudus	Salafiyah
15	Mts Gunung Wijil – Boyolali	Private	18	PP Nurul Ula – Boyolali	Salafiyah
16	Mts Negeri Klaten – Klaten	Govt	19	PP Istiqomah – Boyolali	Salafiyah
17	Mts Negeri – Karanganyar	Govt	20	PP Muhammadiyah – Klaten	Salafiyah
18	Mts Sudirman – Karanganyar	Private	21	PP Urwatul Wutsqo – Klaten	Salafiyah
			22	PP AL Anwar Muhammadiyah – Klaten	Salafiyah
			23	PP Al Muhlisin – Karanganyar	Salafiyah
			24	PP TPQ Darun Najah – Karanganyar	Salafiyah
WEST JAVA					
	Madrasah Tsanawiyah			**Pondok Pesantren / PNF**	
19	Mts Negeri – Cilegon	Govt	25	Al Insyirah – PKBM – Purwakarta	Salafiyah

20	Mts Al-Khairiyah – Cilegon	Private	26	Al Islah – Rangkas bitung – Lebak	Salafiyah
21	Mts N - Pasir Sukarayat – Lebak	Govt	27	As Salam – Lebak	Salafiyah
22	Mts Negeri – Bayah – Lebak	Govt	28	Darun Nahwi – Indramayu	Salafiyah
23	Mts Negeri – Tangerang	Govt	29	Al Fatah – Sliyeg	Salafiyah
24	Mts Darul Irfan – Karawachi.	Private	30	PP Riyaduhul Jannah – Sukabumi	Salafiyah
25	Mts Negeri – Indramayu	Govt	31	PP Muhahirin – Cisolok – Sukabumi	Salafiyah
26	Mts Negeri – Sliyeg	Govt			
27	Mts Jam'iyatul Aulad – Sukabumi	Private			
28	Mts Safinatul Falah – Sukabumi	Private			
29	Mts Negeri – Karawang	Govt			

NORTH SUMATERA

	Madrasah Tsanawiyah			**Pondok Pesantren / PNF**	
30	Mts Negeri – Binjai	Govt			
31	Mts Negeri – Lubuk Pakam	Govt	32	PP Al Amin – Lb Pakam – Deli Serdag	Salafiyah
32	Mts Yysn Pddk Islam – Deli Serdang	Private			
33	Mts Al Washliyah – Tebing tinggi	Private			
34	Mts Al Hasyimiah – Tebing Tinggi	Private			
35	Mts Peanornor – Tapanuli Utara	Private			
36	Mts Islamiyah – Sibolga	Private			
37	Mts Negeri – Sibolga	Govt			

SOUTH SULAWESI

	Madrasah Tsanawiyah			**Pondok Pesantren / PNF**	
38	Mts Darussalam – Pangkep	Private	33	Pesantren Mujahidin – Pangkep	Salafiyah
39	Mts Negeri Ma'rang – Pangkep	Govt	34	PP DDI – Barubaru Tanga – Pangkep	Salafiyah
40	Mts Negeri Romanga – Jeneponto	Govt	35	PP Madania – Jeneponto	Salafiyah
41	Mts Negeri Allu – Jeneponto	Govt	36	PP Modern D. Sulaiman Putri – Palopo	Khalafiyah
42	M Ts Yasrip Lapajung – Soppeng	Private			
43	Mts DDI Enrekang – Enrekang	Private			
44	Mts Model Palopo – Palopo	Private			

Appendix 2
Persons interviewed

Dates	Name and position	Institution
Febr 1, 2006	1. Dr. Yahya Umar -- Director General of Islamic Educa	MoRA
	2. Drs. Firdaus ------- Director of Madrasah	MoRA
	3. Drs. Rusydi Zakaria – Head section of institutional cooperation	MoRA
Febr 16,2006	1. Drs. H. Arsyad --- Head of district MoRA of South Sulawesi	MoRA
	2. Drs. H. Abd. Muis M Ed – Head of Language Center, UIN Makasar	UIN
	3. Anthony Zak – Relo English fellow, UIN Makassar	
Febr 21, 2006	1. Drs. Rusydi Zakaria – Head section of institutional cooperation	MoRA
Febr 25, 2006	1. Drs. H. Azhari HM – Head sect of human resource + cooperation	MoRA
March 2, 2006	1. Drs. A Chotib – Head of Administration, Pesantren division	MoRA
March 17, 06	1. Prof. Ibrahim Mousa – expert hired by MoRA as think tank forum	Private
	2. Dr. Umaedi – expert in edu as projects coordinator in MoRA	Private
March 23, 06	1. Drs. Irhas Shobirin – Head sect of santri's welfare MoRA	MoRA
March 26, 06	1. Drs. Abd. Rahman – Head of district MoRA Lb. Pakam, N.Sumatra	MoRA
March 27, 06	1. Drs. Thohar – Head section of Madrasah, MoRA Tabing Tinggi	MoRA
	2. Drs. Muslih Lubis – Head sect of Pesantren, MoRA Tebing Tinggi	MoRA
June 15, 2006	1. Prof. Ibrahim mousa – member of think tank forum, DG Islamic ed	Private
	2. Dr. Umaedi – member of think tank forum, DG Islamic edu	Private
	3. Drs. Rusydi Zakaria – staff in project coordination DG Islamic edu	MoRA
	4. Drs. Azhari HM– Head sect of human resource + cooperation	MoRA
	5. Drs. Mahsusi MD – Head of subdit of curriculum, Madrasah	MoRA
	6. Drs. Unang Rahmat M Ed – head section of curriculum, madrasah	MoRA
June 27, 2006	1. Drs. H Amin Haedari M Pd – Director of Diniyah edu and Pesantren	MoRA MoRA
	2. Drs. A Chotib – Head of Administration, Pesantren division.	
	3. Drs. Irhas Shobirin – Head sect of santri's welfare MoRA	MoRA
July 10, 2006	1. Drs. H. Azhari HM – Head sect of human resource + cooperation	MoRA
July 11, 2006	1. Prof. Dr. HM Rofiq MA – Chairman of MP3A (Council for Deliberation and Empowerment of Religion and Religious Education)	MP3A
	2. Drs. Imam Taufiq – Secretary of MP3A Central Java province	Mp3A
	3. Dr. Moh. Mansyur – Chairman of Madrasah Development Center	MDC-C-Java
	4. Drs. Abd Cholik – Head of provincial Madrasah Education.	MoRA
	5. Drs. Taufiq – Head of provincial Pesantren office	
July 12, 2006	1. Drs. Markum – Head of Madrasah education section, Klaten district	MoRA
	2. Drs. Zubaedi – Head of Pesantren section, Klaten district	
July 31, 2006	1. Drs. Syamsul Muarif – Head of Madrasah section, Bangkalan	MoRA
	2. Drs. Abdul Salam – Head of Pesantren section, Bangkalan	
August 1, 06	1. Drs. Sumiaji Asy'ari MM – Head of Madrasah section, Surabaya	MoRA
Sept 6, 2006	1. Drs. H. Azhari HM – Head sect of human resource + cooperation	MoRA
	2. Drs. Mahsusi MD – Head of subdit of curriculum, Madrasah	
	3. Drs. Unang Rahmat M Ed – head section of curriculum, madrasah	
	4. Drs. Irhas Shobirin – Head sect of santri's welfare MoRA	

Appendix 3
Target schools and NFE providers visited for this analysis

Date of visit	Name of school	Province	Principal
March 9, 2006	M Ts Negeri, Pangkajene		
March 9, 2006	M Ts Darussalaam		Drs. Abdullah
March 10, 2006	Ponpes Mujahiddin		
March 10, 2006			
March 27, 2006	M Ts N Lubuk Pakam		Dra. Nursalimi M.Ag
March 27, 2006	Ponpes AL Amin		*Ustadz* Ruben Bahar Purba
March 27, 2006	M Ts Al Washliyah		Drs. Hendri
March 27, 2006	Ponpes Al Hasyimiah		
July 11, 2006	Ponpes Nurul Huda		Kiai Taufiq and Kiai Amin
July 11, 2006	Ponpes Raudhatul Mubtadi'ien		Kiai Ma'mun and Kiai Mustari
July 12, 2006	Ponpes Urwatul Wutsqo		Drs. Mustari
July 12, 2006	Ponpes *Muhammadiyah* Klaten		Taufiq S. Ag
July 12, 2006	Ponpes Al Anwar Muh.	Central Java	
July 31, 2006	M Ts Negeri Bangkalan		Drs. M. Romli
July 31, 2006	M Ts Al- Ma'arif, Bangkalan		
July 31, 2006	Ponpes Al Bakriyah, Blega		M. Amin S. Ag
July 31, 2006	Ponpes Syaichoona Cholil		Lora Naseh and *Ustadz* A. Wahed
August 1, 2006	M Ts Nurul Yaqin, Kenjeran		HM. Mochtar Amir
August 1, 2006	Ponpes Al Fitroh		Kiai Asrori

Appendix 4
Donor-funded situation analyses relating to the Islamic education sector

In recent years, a number of project-supported studies and analyses relating to *madrasah* education have been conducted. Two of these are described below.

ADB's 2005 *Madrasah* Education Development Project (TA No. 4547–INO) focuses on the development of *madrasah* education at all levels, highlighting the major issues and needs and proposing areas of focus for the *Madrasah* Education Development Project. The major findings and recommendations of this analysis are:

a. Quality gaps between general education and *madrasah* education are to be reduced so that graduates of *madrasah* are on equal footing with those of the general system. A whole school approach to improving the quality of teaching, management and overall school culture and environment through 500 selected MI will be applied. Criteria for selecting schools will cover geographical aspects, social considerations such as poverty, supply and demand for education and gender.

b. Addressing low teacher qualifications and teacher-subject mismatch are critical to the development of *madrasah*. The ADB project will establish networking arrangements between MoRA and higher education institutions to deliver S1 degree training for *madrasah* teachers.

c. Expanding the capacity of *madrasah*, especially MTs, in the areas where demand exceeds supply. To this end, the ADB project will also provide a select number of scholarships, particularly to girls living in remote areas.

d. Developing provincial and regional technical expertise in overall management to respond to the lack of managerial skills among MoRA staff, particularly on data analysis, strategic planning, monitoring and evaluation.

Amythas Experts and Associates 2003 study on *madrasah* education, conducted for ADB for the purposes of its Development of *Madrasah Aliyah* Project (DMAP-ADB Loan No.1519-INO), identified a number of unique characteristics of *madrasah* in Indonesia. These include a coeducational system, the application of general subjects in the curriculum in addition to religious subjects, and the inclusion of lifeskills education.

The study also found that private *madrasah*, which constitute 91 percent of the total number of *madrasah*, were already practicing a form of school-based management. These schools, which have long enjoyed a high degree of autonomy, have been primarily concerned with the relationship between pupils, teachers, parents, principals and communities, and to a much lesser extent with government.

In terms of governance of *madrasah*, the study found that MI and MTs are administered through Kandep, MoRA's district office, which deals primarily with operational matters and is weak in quality assurance, while MA is administered at the provincial level.

The study also noted a number of financial issues which *madrasah* face. For example, salaries for *madrasah* teachers are far below what their counterparts in general schools

receive. While this enables *madrasah* to continue to provide an education that is affordable for Indonesia's poorest families, it also means that *madrasah* are unable to attract high quality, qualified teachers.

The study also found that most private MI spend an average of only Rp 5,000 ($ 0.56) per pupil per year on materials that support the learning process. To this end, one of the key recommendations of the study was the provision of block grants to *madrasah* to purchase learning materials. Operational subsidies are also required to ensure that existing facilities, including libraries and laboratories, which in most *madrasah* are below standard and in need of repair, can be effectively used.

Appendix 5
Donor-funded projects supporting education in the Islamic education sector

The following is a list of donor-funded programs or projects that have directly or indirectly provided development assistance to Islamic schools over the past 10 years.

1. The Private Junior Secondary Education Project (PJSEP) (ADB Loan No. 1359-INO) aims at improving the quality and sustainability of private junior secondary education, including madrasah, improving access to education for disadvantaged groups, and upgrading private schools and Islamic boarding schools (pesantren). This project targets 990 schools in 11 districts, including those in the provinces of East Java, Lampung, Sulawesi, South Kalimantan, and West Java.the program ran from 1995 to 2002

2. The Basic Education Project (BEP) (ADB Loan No. 1442-INO) aims to improve the quality and management of madrasah education. BEP covered primary and junior secondary level madrasah in 15 districts in 6 provinces. The focus was the establishment of a network of government *madrasah* to serve as models offering quality education with modern facilities and qualified staff. This project began in 1992 and end in 2002

3. The second BEP (ADB Loan No. 1863-INO) took the same systemic approach, providing financial support to schools and madrasah in Bali and Nusa Tenggara Barat. The project started in 2001

4. The World Bank provided financial assistance to the Ministry of National Education (MoNE) to support madrasah education through the Strengthening Local Education Capacity project in South Sumatera, West Sumatra and East Java.

5. AusAID's Learning Assistance Program for Islamic Schools (LAPIS) supports Islamic schools by providing grants aimed to improve the provision of the nine year basic education, with a focus on poor communities. The project targets MI and MTs, pesantren, Islamic primary and junior secondary schools (SDI and SMPI), and primary and junior secondary schools administered by Islamic organizations. The project will run for 5 years, from 2004 – 2009, and will be implemented in 10 provinces, including Banten, Central Java, East Java, East Kalimantan, South Kalimantan, Nusa Tenggara Barat, Riau, West Sumatra and Aceh. The programs differ from place to place according to local needs.

6. AusAID also contributes the development of madrasah through the Australia Indonesia Partnership for Reconstruction and Development (AIPRD). AIPRD works in eight provinces and is aimed at improving school infrastructure as well as quality at the primary and junior secondary level in both general schools and madrasah. One of this program's innovations has been the establishment of one roof schools. The project started in June 2006 and end in 2009. MoNe also shares the project (started in 2007 and end in 2012, in the provinces of West Kalimantan, South Kalimantan, Central Kalimantan, South Sulawesi, Central Sulawesi, Southeast Sulawesi, NTT and NTB.

7. USAID's Managing Basic Education (MBE) project aims to improve the quality and efficiency of management in primary and junior secondary schools in 30 districts of Central and East Java within the context of decentralization. The projects have contributed substantially to the improvement of *madrasah* education.

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